



In the name of Allah: the Compassionate, the Merciful

سورة الأحزاب

AL-AHZAB

Name

The Surah derives its name *Al-Ahzab* from verse 20.

Period of Revelation

The Surah discusses three important events which are: the Battle of the Trench (or *Al-Ahzab*: the Clans), which took place in Shawwal, A. H. 5; the raid on Bani Quraizah, which was made in Dhil-Qa'dah, A. H. 5; and the Holy Prophet's marriage with Hadrat Zainab, which also was contracted in Dhil-Qa'dah, A. H. 5. These historical events accurately determine the period of the revelation of this Surah.

Historical Background

The Islamic army's setback in the Battle of Uhud (A. H. 3) that resulted from the error of the archers appointed by the Holy Prophet so boosted up the morale of the Arab pagans and the Jews and the hypocrites that they started entertaining the hope that they would soon be able to exterminate Islam and the Muslims completely. Their high state of morale can be judged from the events that occurred in the first year after Uhud. Hardly two months had passed then the tribe of Bani Asad of Najd began to make preparations for a raid on Madinah, and the Holy Prophet had to despatch an expedition under Abu Salamah to counteract them. In Safar A. H. 4 some people of the tribes of Adal and Qarah asked the Holy Prophet to send some men to instruct them in Islam. Accordingly six of the Companions were allowed to accompany them for the purpose. But when they reached Raji (a place between Rabigh and Jeddah), they summoned Hudhail against them, who killed four of the Companions, and took the other two (Hadrat Khubaib bin Adi and Hadrat Zaid bin ad-Dathinnah) to Makkah and sold them to the enemy. Then in the same month of Safar, on the request of a chief of Bani Amir, the Holy Prophet sent another deputation of 40 (according to others, 70) preachers, consisting of the Ansar young men, to Najd. But they were also betrayed. The people of Usayyah and Ri'l and Dhakwan, tribes of Bani Sulaim, surrounded them suddenly at Bir Maunah and slew all of

them. Meanwhile the Jewish tribe of Bani an-Nadir of Madinah, getting encouragement, continued to commit breaches of the treaties; so much so that in Rabi'ul Awwal, A.H. 4, they plotted against the life of the Holy Prophet himself. Then in Jamadi al-Ula, A. H. 4, Bani Thalbah and Bani Muharib, the two tribes of Bani Ghatafan, started making preparations to attack Madinah and the Holy Prophet had to go to punish them. Thus, after their setback at Uhud, the Muslims went on encountering repercussions continuously for seven to eight months.

However, it was the Holy Prophet's determination and wisdom and his great Companions' spirit of sacrifice that changed these adverse conditions completely within a short span of time. The economic boycott by the Arabs had made life hard for the people of Madinah. All the polytheistic tribes around Madinah were becoming rebellious. Inside Madinah itself the Jews and the hypocrites were bent upon mischief. But the successive steps taken by a handful of the sincere Muslims, under the leadership of the Holy Prophet, not only restored the image of strength of Islam in Arabia but also increased it manifold.

Raids Preceding the Battle of the Trench

The first such step was taken immediately after the Battle of Uhud. The very next day when quite a large number of Muslims lay wounded and the martyrdom of the near and dear ones was being mourned in many houses, and the Holy Prophet himself was injured and sad at the martyrdom of his uncle, Hadrat Hamzah, he called out to the devoted servants of Islam to accompany him in pursuit of the pagans so as to deter them from returning and attacking Madinah again. The Holy Prophet's assessment was absolutely correct. He knew that, although the Quraish had retreated without taking any advantage of their almost complete victory, they would certainly regret their folly when they would halt and consider the whole matter coolly on the way, and would return to attack Madinah again. Therefore, he decided to go in pursuit of them, and 630 of the Muslims at once volunteered to accompany him. When they reached Hamra al-Asad on the way to Makkah and camped there for three days, the Holy Prophet came to know through a sympathetic non-Muslim that Abu Sufyan had stayed at Ar-Rauha, 36 miles short of Madinah, with an army 2,978 strong: they were regretting their error and were, in fact, planning to return and attack Madinah once again. But when they heard that the Holy Prophet was coming in pursuit of them with an army, they lost heart and gave up their plan. Thus, not only were the Quraish deterred by this action but the other enemies living around Madinah also realized that the Muslims were being led by a person, who was highly well informed, wise and resolute, and that the Muslims were ever ready to lay down their lives at his command. (For further details, see Introduction to Surah Al-i-`Imran and E.N. 122 thereof).

Then as soon as the Bani Asad started making Preparations for a raid on Madinah, the Holy Prophet's secret agents gave him timely information about their intention. Thus, before they could come in force to attack Madinah, he sent an army 150 strong, under Hadrat Abu Salamah (the first husband of Hadrat Umm Salamah) to punish them. They took Bani Asad by surprise, who fled in panic leaving all their possessions behind, which fell into the Muslim hands.

After this came the turn of the Bani an-Nadir. The day they plotted against the life of the Holy Prophet, and the secret was disclosed, the Holy Prophet ordered them to leave Madinah within ten days and warned that anyone who remained behind after that would be put to death. Abdullah bin Ubayy, the chief of the hypocrites of Madinah, encouraged them to defy the order and refuse to leave Madinah. He even promised to help them with 2,000 men, and assured them that the Bani Ghatafan

from Najd also would come to their aid. Accordingly, the Bani an- Nadir sent word that they would not leave no matter what the Holy Prophet might do.

As soon as the time limit of ten days come to an end, the Holy Prophet laid siege to their quarters, but none of their supporters had the courage to come to their rescue. At last, they surrendered on condition that every three of them would be allowed to load a camel with whatever they could carry and go away leaving the rest of their possessions behind. Thus, the whole suburbs of the city which were inhabited by the Bani an-Nadir, and their gardens and their fortresses and other properties fell to the Muslims, and the people of this treacherous tribe became scattered in Khyber, Wad il Qura and Syria.

Then the Holy Prophet turned his attention to the Bani Ghatafan, who were preparing for a war against Madinah. He took 400 of the Muslims and overtook them at Dhat ar-Riqa. They were so taken by surprise that they fled their houses without a struggle and took refuge in the mountains.

After this in Shaban A. H. 4, the Holy Prophet went forth to Badr to fight Abu Sufyan. At the end of the Battle of Uhud, he had challenged the Holy Prophet and the Muslims, saying, "We shall again meet you in combat at Badr next year." In reply the Holy Prophet announced through a Companion: "All right: we accept your challenge." Accordingly, at the appointed time he reached Badr with 1,500 of the Muslims. From the other side, Abu Sufyan left Makkah with an army of 2,000 men, but could not have the courage to march beyond Marr-az-Zahran (modern, Wadi Fatimah). The Holy Prophet waited for him at Badr for eight days; the Muslims during these days did profitable business with a trading party. This incident helped more than restore the image of strength of the Muslims that had been tarnished at Uhud. It also made the whole of Arabia realize that the Quraish alone could no longer resist Muhammad (upon whom be Allah's peace and blessings). (Please also refer to E.N. 124 of Al-i-`Imran).

This image and position of the Muslims was further strengthened by another event. Dumat al-Jandal (modern, Al-Jauf) was an important place at the border between Arabia and Syria. When the caravans of the Arabs, trading between Iraq in the south and Syria and Egypt in the north, passed that way, they were harassed and looted by the natives. In Rabi al- Awwal, A. H. 5, the Holy Prophet himself went to punish them with an army of 1,000 men. They could not muster up courage to come out and fight him and, therefore, fled the place. This caused the whole of northern Arabia to dread the power of Islam, and the tribes began to realize that the great power emerging from Al-Madinah was formidable and could no longer be resisted by one or a few of the tribes.

The Battle of the Trench

Such were the conditions when the Battle of the Trench took place. It was in fact a combined raid by many of the Arab tribes, who wanted to crush the power of Madinah. It had been instigated by the leaders of the Bani an-Nadir, who had settled in Khyber after their banishment from Madinah. They went round to the Quraish and Ghatafan and Hudhail and many other tribes and induced them to gather all their forces together and attack Madinah jointly. Thus, in Shawwal, A. H. 5, an unprecedentedly large army of the Arab tribes marched against the small city of Madinah. From the north came Jews of Bani an-Nadir and Bani Qainuqa who after their banishment from Madinah, had settled in Khaiber and Wad il Qura. From the east advanced the tribes of Ghatafan, Bani Sulaim,

Fazarah, Murrah, Ashja, Sad, Asad, etc. and from the south the Quraish, along with a large force of their allies. Together they numbered from ten to twelve thousand men.

Had it been a sudden attack, it would have been disastrous. But the Holy Prophet was not unaware of this in Madinah. His intelligence men and the sympathizers of the Islamic movement and the people influenced by it were present in every tribe, who kept him informed of the enemy's movements. Even before the enemy could reach his city, he got a trench dug out on the north-west of Madinah in six days, and having the Mount Salat their back, took up a defensive position with 3,000 men in the protection of the Trench. To the south of Madinah there were many gardens (even now there are) so that it could not be attacked from that side. To the east there are lava rocks which are impassable for a large army. The same is the case with the south western side. The attack, therefore, could be made only from the eastern and western sides of the Uhud, which the Holy Prophet had secured by digging a trench. The disbelievers were not at all aware that they would have to counter the trench outside Madinah. This kind of a defensive stratagem was unknown to the Arabs. Thus, they had to lay a long siege in winter for which they had not come prepared.

After this, only one alternative remained with the disbelievers: to incite the Jewish tribe of Bani Quraizah, who inhabited the south eastern part of the city, to rebellion. As the Muslims had entered a treaty with them that in case of an attack on Madinah they would defend the city along with them, the Muslims had made no defensive arrangement there and had even sent their families to take shelter in the forts situated on that side. The invaders perceived this weakness of the Islamic defenses. They sent Huyayy bin Akhtab, the Jewish leader of the Bani an-Nadir, to the Bani Quraizah so as to induce them to break the treaty and join the war. In the beginning, they refused to oblige and said that they had a treaty with Muhammad (upon whom be Allah's peace) who had faithfully abided by it and given them no cause for complaint. But when Ibn Akhtab said to them, "Look, I have summoned the united force of entire Arabia against him: this is a perfect opportunity to get rid of him. If you lose it, you will never have another opportunity," the anti Islamic Jewish mind prevailed over every moral consideration and the Bani Quraizah were persuaded to break the treaty.

The Holy Prophet received news of this. He at once told Sad bin Ubadah, Sad bin Muadh, Abdullah bin Rawahah and Khawwat bin Jubair, chiefs of the Ansar, to go and find out the truth. He advised them that if they found Bani Quraizah still loyal to the treaty, they should return and say so openly before the Muslim army; however, if they found that they were bent upon treachery they should only inform him so that the common Muslims would not be disheartened. On reaching there the Companions found the Bani Quraizah fully bent on mischief. They told the Companions openly, "There is no agreement and no treaty between us and Muhammad." At this they returned to the Islamic army and submitted their report to the Holy Prophet, saying, "'Adal and Qarah." That is, "The Quraizah are bent upon doing what the Adal and Qarah had done with the preachers of Islam at Raji."

This news spread among the Muslims and caused great consternation among them, for they had been encircled and their city had been endangered on the side where there existed no defensive arrangement and where they had also sent their families to take shelter in the forts. This further increased the activities of the hypocrites and they started making psychological attacks to break the morale of the Muslims. One said, "How strange! We were being foretold that the lands of Caesar and Chosroes would fall to us, but here we are that not one of us can go out even to relieve himself." Another one asked for permission to leave his post at the Trench so that he could go and protect his

own house which was in danger. Another one started making secret propaganda to the effect: "Settle your affair with the invaders yourselves and hand over Muhammad to them." This was a highly critical hour of trial, which exposed every person who harbored any hypocrisy in his heart. Only the true and sincere Muslims remained firm and steadfast in their resolve and devotion.

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In the meantime Nuaim bin Masud, a member of the Ashja branch of the Ghatafan tribe, became a Muslim and came before the Holy Prophet and submitted: "No one as yet knows that I have embraced Islam: You can take from me whatever service you please." The Holy Prophet replied: "Go and sow the seeds of discord among the enemy." So, first of all, Nu'aim went to the Quraizah with whom he was on friendly terms, and said to them, "The Quraish and the Ghatafan can become wearied of the siege and go back, and they will lose nothing, but you have to live here with the Muslims. Just consider what will be your position if the matter turns that way. Therefore, I would advise you not to join the enemy until the outsiders should send some of their prominent men as hostages to you." This had the desired effect upon the Bani Quraizah and they decided to demand hostages from the united front of the tribes. Then he went to the chiefs of the Quraish and the Ghatafan and said to them, "The Bani Quraizah seem to be slack and irresolute. May be they demand some men as hostage from you, and then hand them over to Muhammad (upon whom be Allah's peace) to settle their affair with him. Therefore, be very firm and cautious in your dealing with them." This made the leaders of the united front suspicious of Bani Quraizah. and they sent them a message, saying, "We are tired of the long siege; let there be a decisive battle; let us, therefore, make a general assault simultaneously from both the sides." The Bani Quraizah sent back the word, saying, "We cannot afford to join the war unless you hand over some of your prominent men to us as hostages." The leaders of the united front became convinced that what Nuaim had said was true. They refused to send hostages. And the Bani Quraizah, on the other side, also felt that Nuaim had given them the correct counsel. Thus, the strategy worked: it divided the enemy against itself.

The siege was prolonged for more than 25 days. It was winter. The supply of food and water and forage was becoming more and more scarce everyday and division in the camp was also a great strain on the state of morale of the besiegers. Then, suddenly one night a severe windstorm accompanied by thunder and lightning hit the camp. It added to the cold and darkness. The wind overthrew the tents and put the enemy in disarray. They could not stand this severe blow of nature. They left the battleground even during the night and returned to their homes. When the Muslims awoke in the morning, there was not a single enemy soldier to be seen on the battlefield. The Holy Prophet, finding the battlefield completely empty, said: "The Quraish will never be able to attack you after this: now you will take the offensive." This was a correct assessment of the situation. Not only the Quraish but the united front of all the enemy tribes had made their final assault against Islam and had failed. Now they could no longer dare invade Madinah; now the Muslims were on the offensive.

Raid on Bani Quraizah

When the Holy Prophet returned from the Trench, Gabriel came to him in the early afternoon with the Divine Command that the Muslims should not lay aside the arms yet but should deal with the Bani Quraizah as well. On receipt of this Command, the Holy Prophet got announced: "Everyone who is steadfast in obedience should not offer his Asr Prayer till he reaches the locality of the Bani Quraizah." Immediately after this, he despatched Hadrat Ali with a contingent of soldiers as vanguard towards the Quraizah. When they reached there, the Jews climbed on to their roof tops and started hurling abuses on the Holy Prophet and the Muslims, but their invectives could not save them from the consequences of their treachery. They had committed breach of the treaty right at the most critical moment of the war, joined hands with the invaders and endangered the entire population of Madinah. When they saw the contingent of Hadrat Ali, they thought that they had come only to overawe them. But when the whole Islamic army arrived under the command of the Holy Prophet himself and laid siege to their quarters, they were very frightened. They could not stand the severity of the siege for more than two or three weeks. At last, they surrendered themselves to the Holy Prophet on the condition that they would accept whatever decision Hadrat Sad bin Muadh, the chief of the Aus, would give. They had accepted Hadrat Sad as their judge because in the pre-Islamic days the Aus and the Quraizah had been confederates and they hoped that in view of the past ties he would help them quit Madinah as had happened in the case of the Bani Qainuqa and the Bani an-Nadir before. The people of the Aus themselves wished that Hadrat Sad treat their previous allies leniently. But Hadrat Sad had just experienced and seen how the two Jewish tribes who had been allowed to leave Madinah previously had instigated the other tribes living around Madinah and summoned the united front of ten to twelve thousand men against the Muslims. He was also aware how treacherously this last Jewish tribe had behaved right on the occasion when the city was under attack from outside and threatened the safety of the whole of its population. Therefore, he decreed that all the male members of the Quraizah should be put to death, their women and children taken prisoners, and their properties distributed among the Muslims. The sentence was carried out duly. When the Muslims entered their strongholds they found that the treacherous people had collected 1,500 swords, 300 coats of mail, 2,000 spears and 1,500 shields in order to join the war. If Allah's succour had not reached the Muslims, all this military equipment would have been used to attack Madinah from the rear right at the time when the polytheists were making preparations for a general assault on the Muslims after crossing the Trench. After this disclosure there remained no doubt that the decision of Hadrat Sad concerning those people was absolutely correct.

Social Reforms

Though the period of two years between the Battles of Uhud and the Trench was a period of disturbance and turmoil and the Holy Prophet and his Companions could hardly relax in peace and security even for a day, the work of reform as a whole and the reconstruction of the Muslim society continued uninterrupted. This was the time when the Islamic laws pertaining to marriage and divorce were complemented; the law of inheritance was introduced, drinking and gambling were prohibited, and the new laws and regulations concerning many other aspects of the economic and social life were enforced.

In this connection, an important thing that needed to be reformed was the question of the adoption of a son. Whoever was adopted by the Arabs as a son was regarded as one of their own offspring: he got share in inheritance; he was treated like a real son and real brother by the adopted mother and the

adopted sister; he could not marry the daughter of his adopted father and his widow after his death. And the same was the case if the adopted son died or divorced a wife. The adopted father regarded the woman as his real daughter-in-law. This custom clashed in every detail with the laws of marriage and divorce and inheritance enjoined by Allah in Surahs Al-Baqarah and An-Nisa. It made a person who could get no share in inheritance entitled to it at the expense of those who were really entitled to it. It prohibited marriage between the men and the women who could contract marriage perfectly lawfully. And, above all, it helped spread the immoralities which the Islamic Law wanted to eradicate. For a real mother and a real sister and a real daughter cannot be like the adopted mother and the adopted sister and the adopted daughter, however one may try to sanctify the adopted relations as a custom. When the artificial relations endued with customary sanctity are allowed to mix freely like the real relations, it cannot but produce evil results. That is why the Islamic law of marriage and divorce, the law of inheritance and the law of the prohibition of adultery required that the concept and custom of regarding the adopted son as the real son should be eradicated completely.

This concept, however, could not be rooted out by merely passing a legal order, saying, The adopted son is not the real son. The centuries old prejudices and superstitions cannot be changed by mere word of mouth. Even if the people had accepted the command that these relations were not the real relations, they would still have looked upon marriage between the adopted mother and the adopted son, the adopted brother and the sister, the adopted father and the daughter, and the adopted father-in-law and the daughter-in-law odious and detestable. Moreover, there would still exist some freedom of mixing together freely. Therefore, it was inevitable that the custom should be eradicated practically, and through the Holy Prophet himself. For no Muslim could ever conceive that a thing done by the Holy Prophet himself, and done by him under Allah's Command, could be detestable. Therefore, a little before the Battle of the Trench, the Holy Prophet was inspired by Allah that he should marry the divorced wife of his adopted son, Zaid bin Harithah (may Allah be pleased with him), and he acted on this Command during the siege of the Bani Quraizah. (The delay probably was caused for the reason that the prescribed waiting period had not yet ended, and in the meantime the Holy Prophet had to become busy in the preparation for war).

Storm of Propaganda at the Marriage of Hadrat Zainab

As soon as the marriage was contracted, there arose a storm of propaganda against the Holy Prophet. The polytheists, the hypocrites and the Jews, all were burning with jealousy at his triumphs which followed one after the other. The way they had been humbled within two years after Uhud, in the Battle of the Trench, and in the affair of the Quraizah, had made them sore at heart. They had also lost hope that they could ever subdue him on the battlefield. Therefore, they seized the question of this marriage as a god send for themselves and thought they would put an end to his moral superiority, which was the real secret of his power and success. Therefore, stories were concocted that Muhammad, God forbid, had fallen in love with his daughter-in-law, and when the son had come to know of this, he divorced his wife, and the father married his daughter-in-law. The propaganda, however, was absurd on the face of it. Hadrat Zainab was the Holy Prophet's first cousin. He had known her from childhood to youth. So, there could be no question of his falling in love with her at first sight. Then he himself had arranged her marriage with Hadrat Zaid under his personal influence, although her whole family had opposed it. They did not like that a daughter of the noble Quraish should be given in marriage to a freed slave. Hadrat Zainab herself was not happy at this arrangement. But everyone had to submit to the Holy Prophet's command. The marriage was solemnized and a precedent was set in Arabia that Islam had raised a freed slave to the status of the

Quraishite nobility. If the Holy Prophet had in reality any desire for Hadrat Zainab, there was no need of marrying her to Hadrat Zaid; he himself could have married her. But in spite of all this, the shameless opponents invented stories of love, spread them with great exaggeration and publicized them so vehemently that even some Muslims also began to accept them as true.

Preliminary Commandments of Purdah

The fact that the tales invented by the enemies also became topics of conversation among the Muslims was a clear sign that the element of sensuality in society had crossed all limits. If this malady had not been there, it was not possible that minds would have paid any attention whatever to such absurd and disgusting stories about a righteous and pure person like the Holy Prophet. This was precisely the occasion when the reformatory Commandments pertaining to the law of *Hijab* or Purdah were first enforced in the Islamic society. These reforms were introduced in this Surah and complemented a year later in Surah An-Nur, when a slander was made on the honor of Hadrat Aishah. (For further details, see Introduction to Surah An-Nur).

Domestic Affairs of the Holy Prophet

There were two other problems which needed attention at that time. Though apparently they pertained to the Holy Prophet's domestic life, it was necessary to resolve them for the domestic and mental peace of the person, who was exerting every effort to promote the cause of Allah's Religion and was day and night absorbed in this great mission. Therefore, Allah took these two problems also officially in His own hand.

The first problem was that economically the Holy Prophet at that time was in straitened circumstances. During the first four years he had no source of income whatever. In 4 A. H. after the banishment of the Bani an-Nadir, a portion of their evacuated lands was reserved for his use by the Command of Allah, but it was not enough for his family requirements. On the other hand, the duties of the office of Prophethood were so onerous that they were absorbing all his energies of the mind and body and heart and every moment of his time, and he could not make any effort at all for earning his livelihood. In conditions such as these when his wives happened to disturb his mental peace because of economic hardships he would feel doubly strained and taxed.

The other problem was that before marrying Hadrat Zainab, he had four wives already in the houses: Hadrat Saudah, Hadrat Aishah, Hadrat Hafsa, and Hadrat Umm Salamah. Hadrat Zainab was his fifth wife. At this the opponents raised the objection, and the Muslims also started entertaining doubts, that as for others it had been forbidden to keep more than four wives at a time, but how the Holy Prophet himself had taken a fifth wife also.

Subject Matter and Topics

These were the questions that were engaging the attention of the Holy Prophet and the Muslims at the time Surah Al-Ahzab was revealed, and replies to the same form the subject matter of this Surah.

A perusal of the theme and the background shows that the Surah is not a single discourse which was sent down in one piece but it consists of several injunctions and commandments and discourses, which were sent down, one after the other, in connection with the important events of the time, and

then were put together in one Surah. Its following parts stand out clearly distinguished from one another:

1. Verses 1-8 seem to have been sent down before the Battle of the Trench. Their perusal, keeping the historical background in view, shows that at the time of their revelation Hadrat Zaid had already divorced Hadrat Zainab. The Holy Prophet was feeling the necessity that the concepts and customs and superstitions of ignorance concerning the adoption of the son should be eradicated, and he was also feeling that the delicate and deep sentiments the people cherished about the adopted relations merely on emotional grounds would not be rooted out until he himself took the initiative to eradicate the custom practically. But at the same time he was hesitant and considering seriously that if he married the divorced wife of Hadrat Zaid then, the hypocrites and the Jews and the *mushriks* who were already bent on mischief would get a fresh excuse to start a propaganda campaign against Islam. This was the occasion of the revelation of vv. 1-8.
2. In verses 9-27 an appraisal has been made of the Battle of the Trench and the raid against the Bani Quraizah. This is a clear proof that these verses were sent down after these events.
3. The discourse contained in vv. 28-35 consists of two parts. In the first part, Allah has given a notice to the wives of the Holy Prophet, who were being impatient of the straitened circumstances, to the effect: "Choose between the world and its adornments, and Allah, His Prophet and the Hereafter. If you seek the former, you should say so openly: you will not be kept back in hardship even for a day, but will be sent off gracefully. And if you seek the latter, you should cooperate with Allah and His messenger and bear patiently." In the second part, initial steps were taken towards the social reforms whose need was being felt by the minds moulded in the Islamic pattern themselves. In this regard, reform was started from the house of the Holy Prophet himself and his wives were commanded to avoid behaving and conducting themselves in the ways of the pre Islamic days of ignorance, to remain in their houses with dignity, and to exercise great caution in their conversation with the other men. This was the beginning of the Commandments of Purdah.
4. Verses 36-48 deal with the Holy Prophet's marriage with Hadrat Zainab. In this section the opponents' objection about this marriage have been answered; the doubts that were being created in the minds of the Muslims have been removed; the Muslims have been acquainted with the Holy Prophet's position and status; and the Holy Prophet himself has been counseled to exercise patience on the false propaganda of the disbelievers and the hypocrites.
5. In verse 49 a clause of the law of divorce has been laid down. This is a unique verse which was sent down on some occasion probably in connection with the same events.
6. In verses 50-52 a special regulation of marriage has been laid down for the Holy Prophet, which points out that he is an exception to the several restrictions that have been imposed on the other Muslims in regard to marital life.
7. In verses 53-55 the second step was taken towards social reform. It consists of the following injunctions: Restriction on the other men to visit the houses of the Holy Prophet's wives; Islamic etiquette concerning visits and invitations; the law that only the near relatives could visit the holy wives in their houses; as for the other men, they could speak to or ask them a thing from behind a curtain; the injunction that the Holy Prophet's wives were forbidden for the Muslims like their mothers; and none could marry any of them after him.
8. In verses 56-57 warning was given to stop criticizing the Holy Prophet's marriage and his domestic life, and the believers instructed not to indulge in fault finding like the enemies of Islam, but to invoke the blessings of Allah for their Prophet; moreover, they were instructed

that they should avoid falsely accusing one another even among themselves, not to speak of the person of the Prophet.

9. In verse 59 the third step for social reform was taken. All the Muslim women were commanded that they should come out well covered with the outer garments and covering their faces whenever they came out of their houses for a genuine need.

After this till the end of the Surah the hypocrites and other foolish and mean people have been rebuked for the propaganda that they were carrying on at that time against Islam and the Muslims.

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| Verily | إِنَّ | And the hypocrites | وَالْمُنَافِقِينَ | The disbelievers | الْكَافِرِينَ |
| All-Knower | عَلِيمًا | Is | كَانَ | Allah | اللَّهُ |
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| Translit | Yā 'Ayyuhā An-Nabīyu Attaqi Allāha Wa Lā Tuṭī 'i Al-Kāfirīna Wa Al-Munāfiqīna 'Inna Allāha Kāna `Alīmāan Ḥakīmāan |
| AhmedAli | اے نبی! اللہ سے ڈر اور کافروں اور منافقوں کا کما نہ مان بے شک اللہ جاننے والا حکمت والا ہے |
| Jalandhry | اے پیغمبر خدا سے ڈرتے رہنا اور کافروں اور منافقوں کا کما نہ ماننا۔ بے شک خدا جاننے والا اور حکمت والا ہے |
| YusufAli | O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of knowledge and wisdom. |
| M.Khan | O Prophet (Muhammad SAW)! Keep your duty to Allāh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allāh is Ever All-Knower, All-Wise. |
| Pickthal | O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise. |
| Shakir | O Prophet! be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise; |

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾

| | | | | | |
|-----------------|----------|------------|-------------|------------|------------|
| Is inspired | يُوحَىٰ | That which | مَا | And follow | وَاتَّبِعْ |
| Your Lord | رَبِّكَ | From | مِنْ | To you | إِلَيْكَ |
| Is | كَانَ | Allah | اللَّهُ | Verily | إِنَّ |
| Well-Acquainted | خَبِيرًا | You do | تَعْمَلُونَ | With what | بِمَا |

| | |
|-----------|--|
| Translit | Wa Attabi` Mā Yūhā 'Ilayka Min Rabbika 'Inna Allāha Kāna Bimā Ta`malūna Khabīrāan |
| AhmedAli | اور اس کی تابعداری کر، تو تیرے رب کی طرف سے تیری طرف بھیجا گیا ہے بے شک اللہ تمہارے کاموں سے خبردار ہے |
| Jalandhry | اور تو (کتاب) تم کو تمہارے پروردگار کی طرف سے وحی کی جاتی ہے اسی کی پیروی کئے جانا۔ بے شک خدا تمہارے سب عملوں سے خبردار ہے |
| YusufAli | But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with (all) that ye do. |
| M.Khan | And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Acquainted with what you do. |
| Pickthal | And follow that which is inspired in thee from thy Lord. Lo! Allah is Aware of what ye do. |
| Shakir | And follow what is revealed to you from your Lord; surely Allah is Aware of what you do; |

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

| | | | | | |
|--------------|-----------|-------|-----------|--------------------|-------------|
| Allah | اللَّهُ ۚ | In | عَلَى | And put your trust | وَتَوَكَّلْ |
| As a trustee | وَكِيلًا | Allah | بِاللَّهِ | And is sufficient | وَكَفَىٰ |

| Translit | Wa Tawakkal `Alá Allāhi Wa Kafā Billāhi Wa Kīlāan |
|-----------|--|
| AhmedAli | اور اللہ پر بھروسہ کر اور اللہ ہی کارساز کافی ہے |
| Jalandhry | اور خدا پر بھروسہ رکھنا۔ اور خدا ہی کارساز کافی ہے |
| YusufAli | And put thy trust in Allah, and enough is Allah as a Disposer of affairs. |
| M.Khan | And put your trust in Allāh, and Sufficient is Allāh as a Wakīl (Trustee, or Disposer of affairs). |
| Pickthal | And put thy trust in Allah, for Allah is sufficient as Trustee. |
| Shakir | And rely on Allah; and Allah is sufficient for a Protector. |

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي

السَّبِيلَ ﴿٤﴾

| | | | | | |
|-------------------|------------------|------------|---------------|---|-------------------|
| Allah | اللَّهُ | Made | جَعَلَ | Not | مَا |
| Two hearts | قَلْبَيْنِ | (from) | مِنْ | For any man | لِرَجُلٍ |
| And not | وَمَا | His body | جَوْفِهِ ۚ | In | فِي |
| Whom | اللَّائِي | Your wives | أَزْوَاجَكُمْ | He made | جَعَلَ |
| Your real mothers | أُمَّهَاتِكُمْ ۚ | Of them | مِنْهُنَّ | You declare to be like your monther's backs | تُظَاهِرُونَ |
| Your adopted sons | أَدْعِيَاءَكُمْ | He made | جَعَلَ | And not | وَمَا |
| (is) your saying | قَوْلُكُمْ | That | ذَلِكُمْ | Your real sons | أَبْنَاءَكُمْ ۚ |
| Says | يَقُولُ | And Allah | وَاللَّهُ | With your mouths | بِأَفْوَاهِكُمْ ۚ |
| Guides | يَهْدِي | And He | وَهُوَ | The truth | الْحَقُّ |
| | | | | (to) the (Right) Way | السَّبِيلَ |

| Translit | Mā Ja`ala Allāhu Lirajulin Min Qalbayni Fī Jawfihi Wa Mā Ja`ala 'Azwājakumu Al-Lā'ituzāhirūna Minhunna 'Ummahātikum Wa Mā Ja`ala 'Ad'iyā'akum 'Abnā'akum DhālikumQawlukum Bi'afwāhikum Wa Allāhu Yaquļu Al-Ĥaqqā Wa Huwa Yahdī As-Sabīla |
|----------|--|
| AhmedAli | اللہ نے کسی شخص کے سینہ میں دو دل نہیں بنائے اور نہ اللہ نے تمہاری ان بیویوں کو جن سے تم انکار کرتے ہو تمہاری ماں بنایا ہے اور نہ تمہارے منہ بولے بیٹوں کو تمہارا بیٹا بنایا ہے یہ تمہارے منہ کی بات ہے اور اللہ سچ فرماتا ہے اور وہی سیدھا راستہ بتاتا ہے |

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|-----------|--|
| Jalandhry | خدا نے کسی آدمی کے پہلو میں دو دل نہیں بنائے۔ اور نہ تمہاری عورتوں کو جن کو تم ماں کہہ بیٹھتے ہو تمہاری ماں بنایا اور نہ تمہارے لے پالکوں کو تمہارے بیٹے بنایا۔ یہ سب تمہارے منہ کی باتیں ہیں۔ اور خدا تو سچی بات فرماتا ہے اور وہی سیدھا راستہ دکھاتا ہے |
| Yusuf Ali | Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way. |
| M.Khan | Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [Az-Zihār is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the (Right) Way. |
| Pickthal | Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers) your mothers, nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah sayeth the truth and He showeth the way. |
| Shakir | Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way. |

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۖ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا



| | | | | | |
|-----------------|---------------|---------------------------|------------------|----------------------|--------------|
| That | هُوَ | By their fathers | لِآبَائِهِمْ | Call them | ادْعُوهُمْ |
| Allah | اللَّهُ ۚ | With | عِنْدَ | (is) more just | أَقْسَطُ |
| You know | تَعْلَمُوا | Not | لَمْ | But if | فَإِنْ |
| In | فِي | (call them) your brothers | فِإِخْوَانُكُمْ | Their fathers | آبَاءَهُمْ |
| And there is no | وَلَيْسَ | And your freed slaves | وَمَوَالِيكُمْ ۚ | The religion (Islam) | الدِّينِ |
| In what | فِيمَا | Sin | جُنَاحٌ | On you | عَلَيْكُمْ |
| Except | وَلَكِنْ | Therein | بِهِ | You make a mistake | أَخْطَأْتُمْ |
| Your hearts | قُلُوبُكُمْ ۚ | Deliverately intended | تَعَمَّدَتْ | What | مَا |
| Oft-Forgiving | غَفُورًا | Allah | اللَّهُ | And is | وَكَانَ |
| | | | | Most Merciful | رَحِيمًا |

| | |
|-----------|---|
| Translit | Ad' ūhum Li'abā'ihim Huwa 'Aqsaṭu `Inda Allāhi Fa'in Lam Ta`lamū `Abā'ahum Fa'ikhwānukum Fī Ad-Dīni Wa Mawālīkum Wa Laysa `Alaykum Junāḥun Fīmā `Akhṭa'tum Bihi Wa Lakin Mā Ta`ammatat Qulūbukum Wa Kāna Allāhu Ghafūrāan Raḥīmāan |
| Ahmed Ali | انہیں ان کے اصلی باپوں کے نام سے پکارواللہ کے ہاں یہی پورا انصاف ہے سو اگر تمہیں ان کے باپ معلوم نہ ہوں تو تمہارے دینی بھائی اور دوست میں اور تمہیں اس میں بھول چوک ہو جائے تو تم پر کچھ گناہ نہیں لیکن وہ جو تم دل کے ارادہ سے کرو اور اللہ بخشنے والا مہربان ہے |

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|-----------|---|
| Jalandhry | مومنوں! لے پالکوں کو ان کے (اصلی) باپوں کے نام سے پکارا کرو۔ کہ خدا کے نزدیک یہی بات درست ہے۔ اگر تم کو ان کے باپوں کے نام معلوم نہ ہوں تو دین میں وہ تمہارے بھائی اور دوست ہیں اور جو بات تم سے غلطی سے ہو گئی ہو اس میں تم پر کچھ گناہ نہیں۔ لیکن جو قصد دلی سے کرو (اس پر مواخذہ ہے) اور خدا بخشنے والا مہربان ہے |
| Yusuf Ali | Call them by (the names) of their fathers: that is juster in the sight of Allah but if ye know not their father's (names, call them), your Brothers in faith, or your Mawlas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful. |
| M. Khan | Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh. But if you know not their father's (names, call them) your brothers in faith and Mawālīkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful. |
| Pickthal | Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is Forgiving, Merciful. |
| Shakir | Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful. |

النَّبِيِّ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۖ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

| | | | | | |
|-------------------|-------------------|-------------------|-----------------|--------------------------|------------------|
| To the believers | بِالْمُؤْمِنِينَ | (is) closer | أُولَىٰ | The Prophet | النَّبِيُّ |
| And his wives | وَأَزْوَاجُهُ | Their own selves | أَنْفُسِهِمْ ۖ | Than | مِنْ |
| Blood relations | الْأَرْحَامِ | And those who are | وَأُولُو | (are) their mothers | أُمَّهَاتُهُمْ ۖ |
| To each other | بَعْضٍ | (are) closer | أَوْلَىٰ | Some of them | بَعْضُهُمْ |
| (of) Allah | اللَّهِ | The Decree | كِتَابِ | In | فِي |
| And the emigrants | وَالْمُهَاجِرِينَ | The believers | الْمُؤْمِنِينَ | Than | مِنْ |
| You do | تَفْعَلُوا | That | أَنْ | Except | إِلَّا |
| Kindness | مَعْرُوفًا ۚ | Your brothers | أَوْلِيَائِكُمْ | To | إِلَىٰ |
| In | فِي | This | ذَٰلِكَ | Has been | كَانَ |
| | | written | مَسْطُورًا | Book (of Divine Decrees) | الْكِتَابِ |

| | |
|-----------|---|
| Translit | An-Nabīyu 'Awla Bil-Mu'minīna Min 'Anfusihim Wa 'Azwājuhu 'Ummahātuhum Wa 'Ulū Al-'Arhāmi Ba'duhum 'Awla Biba'din Fī Kitābi Allāhi Mina Al-Mu'minīna Wa Al-Muhājirīna 'Illā 'An Taf'alū 'Ilā 'Awliyā'ikum Ma'rūfān Kāna Dhālika Fī Al-Kitābi Masṭūrān |
| Ahmed Ali | نبی مسلمانوں کے معاملہ میں ان سے بھی زیادہ دغل دینے کا ہتھار ہے اور اس کی بیویاں ان کی مائیں ہیں اور رشتہ دار اللہ کی کتاب میں ایک دوسرے |

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| | سے زیادہ تعلق رکھتے ہیں بہ نسبت دوسرے مومنین اور مہاجرین کے مگر یہ کہ تم اپنے دوستوں سے کچھ سلوک کرنا چاہو یہ بات لوح محفوظ میں لکھی ہوئی ہے |
| Jalandhry | پیغمبر مومنوں پر ان کی جانوں سے بھی زیادہ حق رکھتے ہیں اور پیغمبر کی بیویاں ان کی مائیں ہیں۔ اور رشتہ دار آپس میں کتاب اللہ کے رُوسے مسلمانوں اور مہاجرین سے ایک دوسرے (کے ترکے) کے زیادہ حقدار ہیں۔ مگر یہ کہ تم اپنے دوستوں سے احسان کرنا چاہو۔ (تو اور بات ہے)۔ یہ حکم کتاب یعنی (قرآن) میں لکھ دیا گیا ہے |
| YusufAli | The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah, than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah). |
| M.Khan | The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance) than (the brotherhood of) the believers and the Muhajirūn (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet SAW joined them in brotherhood ties). This has been written in the (Allāh's Book of Divine) Decrees (Al-Lauh Al-Mahfūz)." |
| Pickthal | The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book (of nature). |
| Shakir | The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book. |

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾

| | | | | | |
|--------------|----------------|----------------|--------------|---------------------|---------------|
| From | مِنْ | We took | أَخَذْنَا | And (remember) when | وَإِذْ |
| And from you | وَمِنْكَ | Their covenant | مِيثَاقَهُمْ | The Prophets | النَّبِيِّينَ |
| And Abraham | وَإِبْرَاهِيمَ | Noah | نُوحٍ | And from | وَمِنْ |
| Son | ابْنِ | And Jesus | وَعِيسَىٰ | And Moses | وَمُوسَىٰ |
| From them | مِنْهُمْ | We took | وَأَخَذْنَا | (of) Mary | مَرْيَمَ ۚ |
| | | A strong | غَلِيظًا | Covenant | مِيثَاقًا |

| | |
|-----------|---|
| Translit | Wa 'Idh 'Akhadhnā Mina An-Nabīyīna Mithāqahum Wa Minka Wa Min Nūhin Wa 'Ibrāhīma Wa Mūsā Wa 'Isā Abni Maryama Wa 'Akhadhnā Minhum Mithāqāan Ghalīẓāan |
| AhmedAli | اور جب ہم نے نبیوں سے عہد لیا اور آپ سے اور نوح اور ابراہیم اور موسیٰ اور مریم کے بیٹے عیسیٰ سے بھی اور ان سے ہم نے پکا عہد لیا تھا |
| Jalandhry | اور جب ہم نے پیغمبروں سے عہد لیا اور تم سے نوح سے اور ابراہیم سے اور موسیٰ سے اور مریم کے بیٹے عیسیٰ سے۔ اور عہد بھی ان سے پکا لیا |
| YusufAli | And remember We took from the Prophets their Covenant: and from thee: from Noah, Abraham, Moses, and Jesus, the son of Mary: We took from them a solemn Covenant: |
| M.Khan | And (remember) when We took from the Prophets their covenant, and from you (O Muhammad SAW), and from Nūh (Noah), Ibrāhim (Abraham), Mūsā (Moses), and 'Isā (Jesus), son of Maryam (Mary). We took from them a strong covenant. |
| Pickthal | And when We exacted a covenant from the prophets, and from thee (O Muhammad) and from Noah and |

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| | Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant; |
| Shakir | And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Marium, and We made with them a strong covenant |

لَيْسَ أَلِصَّادِقِينَ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾

| | | | | | |
|----------------------|----------------|---------------------|---------------|-----------------|------------------------|
| About | عَنْ | The truthful | الصَّادِقِينَ | That He may ask | لَيْسَ أَلِصَّادِقِينَ |
| For the disbelievers | لِلْكَافِرِينَ | And He has prepared | وَأَعَدَّ | Their truth | صِدْقِهِمْ ۚ |
| | | painful | أَلِيمًا | A torment | عَذَابًا |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Liyas'ala Aş-Şādiqīna `An Şidqihim Wa `A`adda Lilkāfirīna `Adhābāan `Alīmāan | | | | |
| AhmedAli | تاکہ پیوں سے ان کے چچ کا حال دریافت کرے اور کافروں کے لیے دردناک عذاب تیار کیا ہے | | | | |
| Jalandhry | تاکہ چچ کہنے والوں سے ان کی سچائی کے بارے میں دریافت کرے اور اس نے کافروں کے لئے دکھ دینے والا عذاب تیار کر رکھا ہے | | | | |
| YusufAli | That (Allah) may question the (Custodians) of Truth concerning the Truth they (were charged with): and He has prepared for the Unbelievers a grievous Penalty. | | | | |
| M.Khan | That He may ask the truthful (Allāh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allāh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). | | | | |
| Pickthal | That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful. | | | | |
| Shakir | That He may question the truthful of their truth, and He has prepared for the unbelievers a painful punishment. | | | | |

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

| | | | | | |
|------------------------|-------------|-----------------------|---------------|------------------|--------------|
| Believe | آمَنُوا | Who | الَّذِينَ | O you | يَا أَيُّهَا |
| (of) Allah | اللَّهِ | Favour | نِعْمَةً | Remember | اذْكُرُوا |
| There came against you | جَاءَتْكُمْ | When | إِذْ | To you | عَلَيْكُمْ |
| Against them | عَلَيْهِمْ | And We ent | فَأَرْسَلْنَا | Hosts (soldiers) | جُنُودٌ |
| Not | لَمْ | And forces (soldiers) | وَجُنُودًا | Winds | رِيحًا |
| Allah | اللَّهُ | And is | وَكَانَ | You saw them | تَرَوْهَا ۚ |
| All-Seer | بَصِيرًا | You do | تَعْمَلُونَ | Of what | بِمَا |

| | | | | | |
|----------|--|--|--|--|--|
| Translit | Yā `Ayyuhā Al-Ladhīna `Āmanū Adhkurū Ni`mata Allāhi `Alaykum `Idh Jā`atkum JunūdunFa`arsalnā `Alayhim Rihāan Wa Junūdāan Lam Tarawhā Wa Kāna Allāhu Bimā Ta`malūna Başīrāan | | | | |
| AhmedAli | اے ایمان والو! اللہ کے احسان کو یاد کرو جو تم پر ہوا جب تم پر کئی لشکر چڑھ آئے پھر ہم نے ان پر ایک آندھی بھیجی اور وہ لشکر بھیجے جنہیں تم نے نہیں دیکھا اور جو کچھ تم کر رہے تھے اللہ دیکھ رہا تھا | | | | |

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| Jalandhry | مومنوں کی اُس مہربانی کو یاد کرو جو (اُس نے) تم پر (اُس وقت کی) جب فوجیں تم پر (حملہ کرنے کو) آئیں۔ تو ہم نے اُن پر ہوا بھیجی اور ایسے لشکر (نازل کئے) جن کو تم دیکھ نہیں سکتے تھے۔ اور جو کام تم کرتے ہو خدا اُن کو دیکھ رہا ہے |
| YusufAli | O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you); but We sent against them a hurricane and force that ye saw not. But Allah sees (clearly) all that ye do. |
| M.Khan | O you who believe! Remember Allāh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzāb (the Confederates)]. And Allāh is Ever All-Seer of what you do. |
| Pickthal | O ye who believe! Remember Allah's favour unto you when there came against you hosts, and We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do. |
| Shakir | O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do. |

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾

| From | مِنْ | They came upon you | جَاءُوكُمْ | When | إِذْ |
|-------------|------------|-----------------------|--------------|-------------|--------------|
| Below | أَسْفَلَ | And from | وَمِنْ | Above you | فَوْقَكُمْ |
| Grew wild | زَاغَتِ | And when | وَإِذْ | You | مِنْكُمْ |
| The hearts | الْقُلُوبُ | And reached | وَبَلَغَتِ | The eyes | الْأَبْصَارُ |
| About Allah | بِاللَّهِ | And you were doubting | وَتَظُنُّونَ | The throats | الْحَنَاجِرَ |
| | | | | All doubts | الظُّنُونَا |

| | |
|-----------|---|
| Translit | 'Idh Jā'ukum Min Fawqikum Wa Min 'Asfala Minkum Wa 'Idh Zāghati Al-'Abṣāru Wa BalaghatiAl-Qulūbu Al-Hanājira Wa Taẓunnūna Billāhi Aẓ-Ẓunūna |
| AhmedAli | جب وہ لوگ تم پر تمہارے اوپر کی طرف اور نیچے کی طرف سے پڑھ آئے اور جب آنکھیں پتھر لگی تھیں اور کیجے منہ کو آنے لگے تھے اور تم اللہ کے ساتھ طرح طرح کے گمان کر رہے تھے |
| Jalandhry | جب وہ تمہارے اوپر اور نیچے کی طرف سے تم پر پڑھ آئے اور جب آنکھیں پھر گئیں اور دل (مارے دہشت کے) گلوں تک پہنچ گئے اور تم خدا کی نسبت طرح طرح کے گمان کرنے لگے |
| YusufAli | Behold! they came on you from above you and from below you, and behold the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah! |
| M.Khan | When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh. |
| Pickthal | When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning Allah. |
| Shakir | When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. |

هٰنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾

| | | | | | |
|---------------|----------------|------------|------------|------------|--------------|
| The believers | الْمُؤْمِنُونَ | Were tried | ابْتُلِيَ | There | هٰنَالِكَ |
| A mighty | شَدِيدًا | Shake | زُلْزَالًا | And shaken | وَزُلْزِلُوا |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Hunālika Abtuliya Al-Mu'uminūna Wa Zulzilū Zilzālāan Shadīdāan | | | | |
| AhmedAli | اس موقع پر ایماندار آزمائے گئے اور سخت ہلا دیے گئے | | | | |
| Jalandhry | وہاں مومن آزمائے گئے اور سخت طور پر ہلائے گئے | | | | |
| YusufAli | In that situation were the Believers tried: they were shaken as by a tremendous shaking. | | | | |
| M.Khan | There, the believers were tried and shaken with a mighty shaking. | | | | |
| Pickthal | There were the believers sorely tried, and shaken with a mighty shock. | | | | |
| Shakir | There the believers were tried and they were shaken with severe shaking. | | | | |

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

| | | | | | |
|-----------------|-----------------|-------------------|-------------|------------------------|-------------|
| The hypocrites | الْمُنَافِقُونَ | Said | يَقُولُ | And when | وَإِذْ |
| Their hearts | قُلُوبِهِمْ | In | فِي | And those (who) | وَالَّذِينَ |
| Did not promise | وَعَدَنَا | Not | مَا | (is) a disease (doubt) | مَرَضٌ |
| But | إِلَّا | And His Messenger | وَرَسُولُهُ | Allah | اللَّهُ |
| | | | | delusions | غُرُورًا |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Wa 'Idh Yaqūlu Al-Munāfiqūna Wa Al-Ladhīna Fī Qulūbihim Marādun Mā Wa `adanā Allāhu Wa Rasūluhu 'Illā Ghurūrāan | | | | |
| AhmedAli | اور جب کہ منافق اور جن کے دلوں میں شک تھا کہنے لگے کہ اللہ اور اس کے رسول نے جو ہم سے وعدہ کیا تھا صرف دھوکا ہی تھا | | | | |
| Jalandhry | اور جب منافق اور وہ لوگ جن کے دلوں میں بیماری ہے کہنے لگے کہ خدا اور اس کے رسول نے ہم سے محض دھوکے کا وعدہ کیا تھا | | | | |
| YusufAli | And behold! The Hypocrites and those in whose hearts is a disease (even) say: "Allah and His Messenger promised us nothing but delusion!" | | | | |
| M.Khan | And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allāh and His Messenger (SAW) promised us nothing but delusion!" | | | | |
| Pickthal | And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us naught but delusion. | | | | |
| Shakir | And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive. | | | | |

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ

يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۖ إِنَّ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

| | | | | | |
|---------|-----------|------|---------|----------|--------|
| A party | طَائِفَةٌ | Said | قَالَتْ | And when | وَإِذْ |
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| (of) Yathrib | يَثْرِبَ | O people | يَا أَهْلَ | Of them | مِنْهُمْ |
| For you | لَكُمْ | Stand | مُقَامَ | (there is) no | لَا |
| A band | فَرِيقَ | And ask for permission | وَيَسْتَأْذِنُ | Therefore go back | فَارْجِعُوا |
| Saying | يَقُولُونَ | (of) the Prophet | النَّبِيِّ | Of them | مِنْهُمْ |
| Lie open | عَوْرَةً | Our homes | بُيُوتَنَا | Truly | إِنَّ |
| La open | بِعَوْرَةٍ | They are | هِيَ | And not | وَمَا |
| But | إِلَّا | They wished | يُرِيدُونَ | Not | إِنْ |
| | | | | To flee | فِرَارًا |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Wa 'Idh Qālat Ṭā'ifātun Minhum Yā 'Ahla Yathriba Lā Muqāma Lakum Fārji'ū Wa Yasta'dhinu Farīqun Minhumu An-Nabīya Yaqu'lūna 'Inna Buyūtanā 'Awratun Wa Mā Hiya Bi'awratin 'In Yurīdūna 'Illā Firārān | | | | |
| AhmedAli | اور جب کہ ان میں سے ایک جماعت کہنے لگی اے مدینہ والو! تمہارے لیے ٹھہرنے کا موقع نہیں سولٹ چلو اور ان میں سے کچھ لوگ نبی سے رخصت مانگنے لگے کہنے لگے کہ ہمارے گھر اکیلے ہیں اور حالانکہ وہ اکیلے نہ تھے وہ صرف بھاگنا چاہتے تھے | | | | |
| Jalandhry | اور جب اُن میں سے ایک جماعت کہتی تھی کہ اے اہل مدینہ (یہاں) تمہارے ٹھہرنے کا مقام نہیں تو لوٹ چلو۔ اور ایک گروہ ان میں سے پیغمبر سے اجازت مانگنے اور کہنے لگا کہ ہمارے گھر کھلے پڑے ہیں حالانکہ وہ کھلے نہیں تھے۔ وہ تو صرف بھاگنا چاہتے تھے | | | | |
| YusufAli | Behold! a party among them said: "Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!" and a band of them ask for leave of the Prophet, saying "Truly our houses are bare and exposed", though they were not exposed: they intended nothing but to run away. | | | | |
| M.Khan | And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (SAW) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee. | | | | |
| Pickthal | And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee. | | | | |
| Shakir | And when a party of them said: O people of Yasrib! there IS no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away. | | | | |

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾

| | | | | | |
|------------------------------|------------|---|--------------|------------------------|----------|
| On them | عَلَيْهِمْ | Had entered | دُخِلَتْ | And if | وَلَوْ |
| Then | ثُمَّ | All its sides | أَقْطَارِهَا | From | مِنْ |
| They would have committed it | لَآتَوْهَا | To trial (i.e. renegade from Islam to polytheism) | الْفِتْنَةَ | They had been exhorted | سُئِلُوا |
| With it | بِهَا | They would have hesitated | تَلَبَّثُوا | And not | وَمَا |
| | | A little | يَسِيرًا | But | إِلَّا |

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|-----------|---|
| Translit | <i>Wa Law Dukhilat `Alayhim Min 'Aqtārihā Thumma Su'ilū Al-Fitnata La'ātawhā Wa Mā Talabbathū Bihā 'Illā Yasīrāan</i> |
| AhmedAli | اور اگر کسی طرف سے کوئی ان پر گھس آتا پھر ان سے فساد کی باتی تو فساد پر آمادہ ہو جاتے اور دیر نہ کرتے مگر بہت ہی کم |
| Jalandhry | اور اگر (فوجیں) اطراف مدینہ سے ان پر داخل ہوں پھر ان سے غارتگری کے لئے کہا جائے تو (فوراً) کرنے لگیں اور اس کے لئے بہت ہی کم توقف کریں |
| YusufAli | And if an entry had been effected to them from the sides of the (City), and they had been incited to sedition they would certainly have brought it to pass, with none but a brief delay! |
| M.Khan | And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e. to renegade from Islām to polytheism) they would surely have committed it and would have hesitated thereupon but little. |
| Pickthal | If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little. |
| Shakir | And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while. |

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤُولُونَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

| | | | | | |
|----------------------|------------|-------------|----------------|---------------|------------|
| Made a covenant with | عَاهَدُوا | They had | كَانُوا | And indeed | وَلَقَدْ |
| Not | لَا | Before | مِنْ قَبْلُ | Allah | اللَّهُ |
| And (must) be | وَكَانَ | Their backs | الْأَدْبَارَ ۚ | To turn | يُؤُولُونَ |
| Answered for | مَسْئُولًا | Allah | اللَّهُ | Covenant with | عَهْدُ |

| | |
|-----------|--|
| Translit | <i>Wa Laqad Kānū `Āhadū Allāha Min Qablu Lā Yuwallūna Al-'Adbāra Wa Kāna `Ahdu Allāhi Mas'ulāan</i> |
| AhmedAli | حالانکہ اس سے پہلے الہ سے عہد کر چکے تھے کہ پیٹھ نہ پھیریں گے اور الہ سے عہد کرنے کی باز پرس ہوگی |
| Jalandhry | حالانکہ پہلے خدا سے اقرار کر چکے تھے کہ پیٹھ نہیں پھریں گے۔ اور خدا سے (جو) اقرار (کیا جاتا ہے اُس کی) ضرور پرس ہوگی |
| YusufAli | And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for. |
| M.Khan | And indeed they had already made a covenant with Allāh not to turn their backs, and a covenant with Allāh must be answered for. |
| Pickthal | And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for. |
| Shakir | And certainly they had made a covenant with Allah before, that they would not turn (their) backs; and Allah's covenant shall be inquired of. |

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

| | | | | | |
|-----------|--------------|------------|-----------|---------|------------|
| Avail you | يَنْفَعَكُمْ | Will never | لَنْ | Say | قُلْ |
| You flee | فَرَرْتُمْ | If | إِنْ | Flight | الْفِرَارُ |
| Or | أَوْ | Death | الْمَوْتِ | From | مِنَ |
| Not | لَا | And then | وَإِذَا | Killing | الْقَتْلِ |

The Holy Quran

The Coalition

Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

| | | | | | |
|--------------------|----------------|--------|-----|----------|----------|
| ثُمَّ تَمَتُّعُونَ | You will enjoy | إِلَّا | But | قَلِيلًا | A little |
|--------------------|----------------|--------|-----|----------|----------|

| | |
|-----------|--|
| Translit | <i>Qul Lan Yanfa`akumu Al-Firāru 'In Farartum Mina Al-Mawti 'Awi Al-Qatli Wa 'Idhāan Lā Tumatta`ūna 'Illā Qalilāan</i> |
| AhmedAli | کہہ دو اگر تم موت یا قتل سے بھاگو گے تو تمہیں کوئی فائدہ نہیں ہوگا اور اس وقت سوائے تھوڑے دنوں کے نفع نہیں اٹھاؤ گے |
| Jalandhry | کہہ دو کہ اگر تم مرنے یا مارے سے بھاگتے ہو تو بھاگنا تم کو فائدہ نہیں دے گا اور اس وقت تم بہت ہی کم فائدہ اٹھاؤ گے |
| YusufAli | Say: "Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!" |
| M.Khan | Say (O Muhammad SAW to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!" |
| Pickthal | Say: Flight will not avail you if ye flee from death or killing, and then ye dwell in comfort but a little while. |
| Shakir | Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little. |

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۖ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

| | | | | | |
|------------|------------|--------------|-----------------|------------|------------------------|
| قُلْ | Say | مَنْ | Who is | ذَا | He |
| الَّذِي | Who | يَعْصِمُكُمْ | Can protect you | مِنْ | From |
| اللَّهِ | Allah | إِنْ | If | أَرَادَ | He intends |
| بِكُمْ | For you | سُوءًا | Harm | أَوْ | Or |
| أَرَادَ | Intends | بِكُمْ | On you | رَحْمَةً ۖ | Mercy |
| وَلَا | And not | يَجِدُونَ | They will find | لَهُمْ | For themselves |
| مِنْ دُونِ | Other than | اللَّهِ | Allah | وَلِيًّا | A protector (guardian) |
| وَلَا | Nor | نَصِيرًا | A helper | | |

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| Translit | <i>Qul Man Dhā Al-Ladhī Ya `simukum Mina Allāhi 'In 'Arāda Bikum Sū'āan 'Aw 'Arāda Bikum Rahmatan Wa Lā Yajidūna Lahum Min Dūni Allāhi Walīyāan Wa Lā Naṣīrāan</i> |
| AhmedAli | کہہ دو کون ہے جو تمہیں اللہ سے بچا سکے اگر وہ تمہارے ساتھ برائی کرنا چاہے یا تم پر مہربانی کرنا چاہے اور اللہ کے سوا نہ کوئی اپنا حمایتی پائیں گے اور نہ کوئی مددگار |
| Jalandhry | کہہ دو کہ اگر خدا تمہارے ساتھ برائی کا ارادہ کرے تو کون تم کو اس سے بچا سکتا ہے یا اگر تم پر مہربانی کرنی چاہے تو (کون اس کو بٹھا سکتا ہے) اور یہ لوگ خدا کے سوا کسی کو نہ اپنا دوست پائیں گے اور نہ مددگار |
| YusufAli | Say: "Who is it that can screen you from Allah if it be His wish to give you Punishment or to give you Mercy?" Nor will they find for themselves, besides Allah any protector or helper. |
| M.Khan | Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any Walī (protector, supporter) or any helper. |

The Holy Quran

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Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

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|----------|--|
| Pickthal | Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you. They will not find that they have any friend or helper other than Allah. |
| Shakir | Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper. |

﴿ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۚ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴾

﴿18﴾

| | | | | | |
|-------------------|-----------------|------------------------|-----------|---|-----------------|
| Allah | اللَّهُ | Knows | يَعْلَمُ | Verily | قَدْ |
| And those who say | وَالْقَائِلِينَ | From among you | مِنْكُمْ | Those who keep back (men) from fighting | الْمُعَوِّقِينَ |
| Towards us | إِلَيْنَا ۚ | Come here | هَلُمَّ | To their brethren | لِإِخْوَانِهِمْ |
| (to) the battle | الْبَأْسَ | They (themselves) come | يَأْتُونَ | And not | وَلَا |
| | | A little | قَلِيلًا | Except | إِلَّا |

| | |
|-----------|---|
| Translit | Qad Ya`lamu Allāhu Al-Mu`awwiqīna Minkum Wa Al-Qā'ilīna Li'ikhwānihim Halumma 'Ilaynā Wa Lā Ya'tūna Al-Ba'sa 'Illā Qalīlān |
| AhmedAli | تحقیق اللہ تم میں سے روکنے والوں کو جانتا ہے اور جو اپنے بھائیوں سے کہتے ہیں کہ ہمارے پاس آ جاؤ اور لڑائی میں بہت ہی کم آتے ہیں |
| Jalandhry | نہ تم میں سے ان لوگوں کو بھی جانتا ہے جو (لوگوں کو) منع کرتے ہیں اور اپنے بھائیوں سے کہتے ہیں کہ ہمارے پاس چلے آؤ۔ اور لڑائی میں نہیں آتے مگر کم |
| YusufAli | Verily Allah knows those among you who keep back (men) and those who say to their brethren, "Come along to us" but come not to the fight except for just a little while. |
| M.Khan | Allāh already knows those among you who keep back (men) from fighting in Allāh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little. |
| Pickthal | Allah already knoweth those of you who hinder, and those who say unto their brethren: "Come ye hither unto us!" and they come not to the stress of battle save a little, |
| Shakir | Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little, |

﴿ أَشْحَةً عَلَيْكُمْ ۚ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۚ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِاللِّسَانِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴾ ﴿19﴾

| | | | | | |
|-------------------|--------------|--------------------------|--------------|---------------|--------------|
| Then when | فَإِذَا | Towards you | عَلَيْكُمْ ۚ | Being miserly | أَشْحَةً |
| You will see them | رَأَيْتَهُمْ | Fear | الْخَوْفُ | Comes | جَاءَ |
| Revolving | تَدُورُ | To you | إِلَيْكَ | Loking | يَنْظُرُونَ |
| Hovers | يُغْشَىٰ | Like (those of) one whom | كَالَّذِي | Their eyes | أَعْيُنُهُمْ |

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Sura # 33 – 73 Verses - Madinah

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| | | | | | |
|---------------|-----------------|--------------|----------------|---------------------------|-------------|
| Death | الْمَوْتُ ۖ | (from) | مِنْ | Over him | عَلَيْهِ |
| The fear | الْخَوْفُ | Departs | ذَهَبَ | But when | فَإِذَا |
| Sharp | حَدَادٍ | With tongues | بِالْأَسِنَّةِ | They will smite you | سَلْفُوكُمْ |
| Good | الْخَيْرِ ۖ | Towards | عَلَى | Miserly | أَشِحَّةً |
| Have believed | يُؤْمِنُوا | Not | لَمْ | Such | أُولَئِكَ |
| Their deeds | أَعْمَالُهُمْ ۖ | Allah | اللَّهُ | Therefore makes fruitless | فَاجْطَبَ |
| For | عَلَى | That | ذَلِكَ | And is | وَكَانَ |
| | | Is ever easy | يَسِيرًا | Allah | اللَّهُ |

| | |
|-----------|--|
| Translit | 'Ashihhatan `Alaykum Fa'idhā Jā'a Al-Khawfu Ra'aytahum Yanžurūna 'Ilayka Tadūru 'A`yunuhum Kālladhī Yughshā `Alayhi Mina Al-Mawti Fa'idhā Dhahaba Al-Khawfu SalaqūkumBi'alsinatin Hīdādin 'Ashihhatan `Alā Al-Khayri 'Ulā'ika Lam Yu'uminū Fa'ahbaṭa Allāhu 'A`mālahum Wa Kāna Dhālika `Alā Allāhi Yasīrāan |
| AhmedAli | تم سے ہمدردی کرتے ہوئے پھر جب ڈر کا وقت آجائے تو تو انہیں دیکھے گا کہ تیری طرف دیکھتے ہیں ان کی آنکھیں پھرتی ہیں جیسے کسی پر موت کی بے ہوشی آئے پھر جب ڈر جاتا رہے تو تمہیں تیز زبانوں سے طعنہ دیتے ہیں مال کے لالچی میں یہ لوگ ایمان نہیں لائے تو اللہ نے ان کے تمام اعمال ضائع کر دیے اور یہ بات اللہ پر بالکل آسان ہے |
| Jalandhry | (یہ اس لئے کہ) تمہارے بارے میں غل کرتے ہیں۔ پھر جب ڈر (کا وقت) آئے تو تم ان کو دیکھو کہ تمہاری طرف دیکھ رہے ہیں (اور) ان کی آنکھیں (اسی طرح) پھر رہی ہیں جیسے کسی کو موت سے غشی آ رہی ہو۔ پھر جب خوف جاتا رہے تو تیز زبانوں کے ساتھ تمہارے بارے میں زبان درازی کریں اور مال میں غل کریں۔ یہ لوگ (حقیقت میں) ایمان لائے ہی نہ تھے تو خدا نے ان کے اعمال برباد کر دیئے۔ اور یہ خدا کو آسان تھا |
| YusufAli | Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah. |
| M.Khan | Being miserly towards you (as regards help and aid in Allāh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allāh makes their deeds fruitless, and that is ever easy for Allāh. |
| Pickthal | Being sparing of their help to you (believers). But when the fear cometh, then thou (Muhammad) seest them regarding thee with rolling eyes like one who fainteth unto death. Then, when the fear departeth, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefor Allah maketh their deeds fruitless. And that is easy for Allah. |
| Shakir | Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah. |

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ
يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

The Holy Quran

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Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

| | | | | | |
|------------------|-----------|------------------|--------------|------------------|---------------|
| Not | لَمْ | The confederates | الْأَحْزَابِ | They think | يَحْسِبُونَ |
| Should come | يَأْتِ | And if | وَإِنْ | Hve withdrawn | يَذْهَبُوا |
| If | لَوْ | They would wish | يَوَدُّوا | The confederates | الْأَحْزَابِ |
| Among | فِي | In the deserts | بَادُونَ | They wwere | أَنْهُمْ |
| About | عَنْ | Asking | يَسْأَلُونَ | The Bedouins | الْأَعْرَابِ |
| They wwere | كَانُوا | And if | وَلَوْ | Your news | أَنْبَاءِكُمْ |
| They would fight | فَاتَلُوا | Not | مَا | Among you | فِيكُمْ |
| | | A little | قَلِيلًا | But | إِلَّا |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Yaḥsabūna Al-'Aḥzāba Lam Yadh/habū Wa 'In Ya'ti Al-'Aḥzābu Yawaddū Law 'AnnahumBādūna Fī Al-'A'rābi Yas'alūna `An 'Anbā'ikum Wa Law Kānū Fīkum Mā Qātalū 'Illā Qalīlān | | | | |
| AhmedAli | خیال کرتے ہیں کہ فوجیں نہیں گئیں اور اگر فوجیں آجائیں تو آرزو کریں کہ کاش ہم باہر گاہوں میں جا رہیں تمہاری خبریں پوچھا کریں اور اگر تم میں بھی رہیں تو بہت ہی کم لڑیں | | | | |
| Jalandhry | (خوف کے سبب) خیال کرتے ہیں کہ فوجیں نہیں گئیں۔ اور اگر لشکر آجائیں تو متنا کریں کہ (کاش) گنواروں میں جا رہیں (اور) تمہاری خبر پوچھا کریں۔ اور اگر تمہارے درمیان ہوں تو لڑائی نہ کریں مگر کم | | | | |
| YusufAli | They think that the Confederates have not withdrawn; and if, the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little. | | | | |
| M.Khan | They think that Al-Ahzāb (the Confederates) have not yet withdrawn, and if Al-Ahzāb (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little. | | | | |
| Pickthal | They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a little. | | | | |
| Shakir | They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little. | | | | |

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

21

| | | | | | |
|------------|-------------|---------------|--------------|------------------|----------|
| In | فِي | You have | كَانَ لَكُمْ | Indeed | لَقَدْ |
| An example | أُسْوَةٌ | Of Allah | اللَّهِ | The Messenger of | رَسُولِ |
| (was) | كَانَ | For him who | لِّمَن | Good | حَسَنَةٌ |
| And Day | وَالْيَوْمَ | Allah | اللَّهِ | Hopes in | يَرْجُو |
| Allah | اللَّهِ | And remembers | وَذَكَرَ | The Last | الْآخِرَ |
| | | | | much | كَثِيرًا |

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Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

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|-----------|---|
| Translit | <i>Laqad Kāna Lakum Fī Rasūli Allāhi 'Uswatun Ḥasanatun Liman Kāna Yarjū Allāha Wa Al-Yawma Al-'Ākhira Wa Dhakara Allāha Kathīrāan</i> |
| AhmedAli | البتہ تمہارے لیے رسول اللہ میں اچھا نمونہ ہے جو اللہ اور قیامت کی امید رکھتا ہے اور اللہ کو بہت یاد کرتا ہے |
| Jalandhry | تم کو پیغمبر خدا کی پیروی (کرنی) بہتر ہے (یعنی) اس شخص کو جسے خدا (سے ملنے) اور روز قیامت (کے آنے) کی امید ہو اور وہ خدا کا ذکر کثرت سے کرتا ہو |
| YusufAli | Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. |
| M.Khan | Indeed in the Messenger of Allāh (Muhammad SAW) you have a good example to follow for him who hopes for (the Meeting with) Allāh and the Last Day and remembers Allāh much. |
| Pickthal | Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much. |
| Shakir | Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much. |

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

| | | | | | |
|--------------------|----------------|--------------------------|-----------|-------------------|---------------|
| The believers | الْمُؤْمِنُونَ | Saw | رَأَى | And when | وَلَمَّا |
| This is | هَذَا | They said | قَالُوا | The confederates | الْأَحْزَابَ |
| Allah | اللَّهُ | Promised us | وَعَدَنَا | What | مَا |
| Allah | اللَّهُ | And had spoken the truth | وَصَدَقَ | And His Messenger | وَرَسُولُهُ |
| Increased them | زَادَهُمْ | And not | وَمَا | And His Messenger | وَرَسُولُهُ ۚ |
| And submissiveness | وَتَسْلِيمًا | In faith | إِيمَانًا | Except | إِلَّا |

| | |
|-----------|--|
| Translit | <i>Wa Lammā Ra'ā Al-Mu'uminūna Al-'Aḥzāba Qālū Hādhā Mā Wa'adanā Allāhu Wa Rasūluhu Wa Ṣadaqa Allāhu Wa Rasūluhu Wa Mā Zādahum 'Illā 'Imānāan Wa Taslīmāan</i> |
| AhmedAli | اور جب مومنوں نے فوجوں کو دیکھا تو کہا یہ وہ ہے جس کا ہم سے اللہ اور اس کے رسول نے وعدہ کیا تھا اور اللہ اور اس کے رسول نے سچ کہا تھا اور اس سے ان کے ایمان اور فرمانبرداری میں ترقی ہو گئی |
| Jalandhry | اور جب مومنوں نے (کافروں کے) لشکر کو دیکھا تو کہنے لگے یہ وہی ہے جس کا خدا اور اس کے پیغمبر نے ہم سے وعدہ کیا تھا اور خدا اور اس کے پیغمبر نے سچ کہا تھا۔ اور اس سے ان کا ایمان اور اطاعت اور زیادہ ہو گئی |
| YusufAli | When the Believers saw the Confederate forces, they said: "This is what Allah and His Messenger had promised us, and Allah and his Messenger told us what was true." And it only added to their faith and their zeal in obedience. |
| M.Khan | And when the believers saw Al-Aḥzāb (the Confederates), they said: "This is what Allāh and His Messenger (Muhammad SAW) had promised us, and Allāh and His Messenger (Muhammad SAW) had spoken the truth, And it only added to their faith and to their submissiveness (to Allāh). |
| Pickthal | And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. It did but confirm them in their faith and resignation. |
| Shakir | And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah |

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and His Messenger spoke the truth; and it only increased them in faith and submission.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۚ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

| | | | | | |
|------------|--------------------|----------------|-------------------------------|--------------|---|
| مِنَ | Among | الْمُؤْمِنِينَ | The believers | رِجَالٌ | (are) men |
| صَدَقُوا | Who have been true | مَا | To what | عَاهَدُوا | They made covenant with |
| اللَّهُ | Allah | عَلَيْهِ ۖ | (on it) | فَمِنْهُمْ | Of them |
| مَّنْ | Who | قَضَىٰ | Have fulfilled | نَحْبَهُ | Their obligations (have become martyrs) |
| وَمِنْهُمْ | And some of them | مَّنْ | (are) who | يَنْتَظِرُ ۚ | Are waiting |
| وَمَا | But never | بَدَّلُوا | They changed (their covenant) | تَبْدِيلًا | In the least |

| | |
|-----------|---|
| Translit | <i>Mina Al-Mu'uminina Rijalun Shadaqu Ma `Ahadu Allaha `Alayhi Faminhum Man Qada Nahbahu Wa Minhum Man Yantaẓiru Wa Ma Baddalu Tabdilāan</i> |
| AhmedAli | ایمان والوں میں سے ایسے آدمی بھی ہیں جنہوں نے اللہ سے جو عہد کیا تھا اسے چھ کر دکھایا پھر ان میں سے بعض تو اپنا کام پورا کر چکے اور بعض منتظر ہیں اور عہد میں کوئی تبدیلی نہیں کی |
| Jalandhry | مومنوں میں کتنے ہی ایسے شخص ہیں کہ جو اقرار انہوں نے خدا سے کیا تھا اس کو چھ کر دکھایا۔ تو ان میں بعض ایسے ہیں جو اپنی نذر سے فارغ ہو گئے اور بعض ایسے ہیں کہ انتظار کر رہے ہیں اور انہوں نے (اپنے قول کو) ذرا بھی نہیں بدلا |
| YusufAli | Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow (to the extreme) and some (still) wait: but they have never changed (their determination) in the least: |
| M.Khan | Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allāh] in the least |
| Pickthal | Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least; |
| Shakir | Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least |

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٤﴾

| | | | | | |
|--------------|-----------------|-------------|------------|-----------------|------------------|
| لِيَجْزِيَ | That may reward | اللَّهُ | Allah | الصَّادِقِينَ | The men of truth |
| بِصِدْقِهِمْ | For their truth | وَيُعَذِّبَ | And punish | الْمُنَافِقِينَ | The hypocrites |
| إِنْ | If | شَاءَ | He wills | أَوْ | Or |

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|---------------|----------|-----------|------------|---------------|----------|
| Verily | إِنَّ | (on) them | عَلَيْهِمْ | Forgive | يَتُوبَ |
| Oft-Forgiving | غَفُورًا | Is | كَانَ | Allah | اللَّهُ |
| | | | | Most Merciful | رَحِيمًا |

| | |
|-----------|---|
| Translit | <i>Liyajziya Allāhu Aṣ-Ṣādiqīna Biṣidqihim Wa Yu`adhdhiba Al-Munāfiqīna 'In Shā'a 'Aw Yatūba 'Alayhim 'Inna Allāha Kāna Ghafūrāan Raḥīmāan</i> |
| AhmedAli | تاکہ اللہ یہوں کو ان کے سچ کا بدلہ دے اور اگر چاہے تو منافقوں کو عذاب دے یا ان کی توبہ قبول کرے بے شک اللہ بخشنے والا مہربان ہے |
| Jalandhry | تاکہ خدا یہوں کو ان کی سچائی کا بدلہ دے اور منافقوں کو چاہے تو عذاب دے اور (چاہے) تو ان پر مہربانی کرے۔ بے شک خدا بخشنے والا مہربان ہے |
| YusufAli | That Allah may reward the men of Truth, for their Truth and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful. |
| M.Khan | That Allāh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allāh), and punish the hypocrites if He wills or accept their repentance by turning to them (in Mercy). Verily, Allāh is Oft-Forgiving, Most Merciful. |
| Pickthal | That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful. |
| Shakir | That Allah may reward the truthful for their truth, and punish the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful. |

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا
عَزِيزًا ﴿٢٥﴾

| | | | | | |
|-------------------|--------------|---------------------|----------------|----------------|-----------|
| Those who | الَّذِينَ | Allah | اللَّهُ | And drove back | وَرَدَّ |
| Not | لَمْ | In their rage | بِغَيْظِهِمْ | Disbelieved | كَفَرُوا |
| And is Sufficient | وَكَفَى | Advantage | خَيْرًا ۚ | They gained | يَنَالُوا |
| The Fighting | الْقِتَالَ ۚ | (for) the believers | الْمُؤْمِنِينَ | Allah | اللَّهُ |
| All-Strong | قَوِيًّا | Allah | اللَّهُ | And is | وَكَانَ |
| | | | | All-Mighty | عَزِيزًا |

| | |
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| Translit | <i>Waradda Allāhu Al-Ladhīna Kafarū Bighayzihim Lam Yanālū Khayrāan Wa Kafā Allāhu Al-Mu'uminīna Al-Qitāla Wa Kāna Allāhu Qawīyāan 'Azīzāan</i> |
| AhmedAli | اور اللہ نے کافروں کو ان کے غصہ میں بھرا ہوا لوٹایا انہیں کچھ بھی ہاتھ نہ آیا اور اللہ نے مسلمانوں کی لڑائی اپنے ذمہ لے لی اور اللہ طاقت ور غالب ہے |
| Jalandhry | اور جو کافر تھے ان کو خدا نے پھیر دیا وہ اپنے غصے میں (بھرے ہوئے تھے) کچھ بھلائی حاصل نہ کر سکے۔ اور خدا مومنوں کو لڑائی کے بارے میں کافی ہوا۔ اور خدا طاقتور (اور) زبردست ہے |
| YusufAli | And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain, and enough is Allah for the Believers in their fight. And Allah is full of Strength, Able to enforce His Will. |
| M.Khan | And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is Ever All-Strong, All-Mighty. |

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| Pickthal | And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is ever Strong, Mighty. |
| Shakir | And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty. |

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

| | | | | | |
|-----------------------|---------------|--------------|--------------|------------------|------------|
| Backed them | ظَاهَرُوهُمْ | Those who | الَّذِينَ | And brought down | وَأَنْزَلَ |
| (of) the Scripture | الْكِتَابِ | The People | أَهْلٍ | Of | مِنْ |
| And cast | وَقَذَفَ | Their forts | صَيَاصِيهِمْ | From | مِنْ |
| Terror | الرُّعْبَ | Their hearts | قُلُوبِهِمْ | Into | فِي |
| And you made captives | وَتَأْسِرُونَ | You killed | تَقْتُلُونَ | A group | فَرِيقًا |
| | | | | A group | فَرِيقًا |

| | |
|-----------|--|
| Translit | Wa 'Anzala Al-Ladhīna Žāharūhum Min 'Ahli Al-Kitābi Min Ṣayāṣīhim Wa Qadhafa Fī Qulūbihimu Ar-Ru'ba Farīqān Taqtulūna Wa Ta'sirūna Farīqān |
| AhmedAli | اور بن بن اہل کتاب نے ان کی مدد کی تھی انہیں ان کے قلعوں سے نیچے اتار دیا اور ان کے دلوں میں خوف ڈال دیا بعض کو تم قتل کرنے لگے اور بعض کو قید کر لیا |
| Jalandhry | اور اہل کتاب میں سے جنہوں نے ان کی مدد کی تھی ان کو ان کے قلعوں سے اتار دیا اور ان کے دلوں میں دہشت ڈال دی۔ تو کتنوں کو تم قتل کر دیتے تھے اور کتنوں کو قید کر لیتے تھے |
| YusufAli | And those of the people of the Book who aided them— Allah did take them down from their strongholds and cast terror into their hearts, (so that) some ye slew, and some ye made prisoners. |
| M.Khan | And those of the people of the Scripture who backed them (the disbelievers) Allāh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. |
| Pickthal | And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and ye made captive some. |
| Shakir | And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part. |

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْئُوهَا ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

| | | | | | |
|------------------|---------------|------------------|------------|------------------------------|-----------------|
| And their houses | وَدِيَارَهُمْ | Their lands | أَرْضَهُمْ | And He caused you to inherit | وَأَوْرَثَكُمْ |
| Not | لَمْ | And a land which | وَأَرْضًا | And their riches (wealth) | وَأَمْوَالَهُمْ |
| Allah | اللَّهُ | And is | وَكَانَ | You had trodden | تَطْئُوهَا ۚ |

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|----------|------------|-------|-------|--------|------|
| علی | (on) | كُلِّ | Every | شَیْءٍ | Ting |
| قَدِيرًا | Able to do | | | | |

| | |
|-----------|--|
| Translit | Wa 'Awraḥakum 'Arḍahum Wa Diyārahum Wa 'Amwālahum Wa 'Arḍāan Lam Taṭa'ūhā Wa Kāna Allāhu `Alā Kulli Shay'in Qadīrāan |
| AhmedAli | اور ان کی زمین اور ان کے گھروں اور ان کے مالوں کا تمہیں مالک بنا دیا اور زمین کا جس پر تم نے کبھی قدم نہیں رکھا تھا اور اللہ ہر چیز پر قادر ہے |
| Jalandhry | اور ان کی زمین اور ان کے گھروں اور ان کے مال کا اور اس زمین کا جس میں تم نے پاؤں بھی نہیں رکھا تھا تم کو وارث بنا دیا۔ اور خدا ہر چیز پر قدرت رکھتا ہے |
| YusufAli | And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things. |
| M.Khan | And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things. |
| Pickthal | And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden. Allah is ever Able to do all things. |
| Shakir | And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things. |

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ

سَرَاحًا جَمِيلًا ﴿28﴾

| | | | | | |
|------------------|------------------|---------------|------------------|----------------|-----------------------------|
| يا أَيُّهَا | O | النَّبِيُّ | Prophet | قُلْ | Say |
| لِأَزْوَاجِكَ | To your wives | إِن | If | كُنْتُنَّ | You (are) |
| تُرِدْنَ | You desire | الْحَيَاةَ | The life | الدُّنْيَا | Worldly |
| وَزِينَتَهَا | And its glitter | فَتَعَالَيْنَ | Then come | أُمَتِّعْكُنَّ | I will make you a provision |
| وَأُسَرِّحْكُنَّ | And set you free | سَرَاحًا | Manner (divorce) | جَمِيلًا | In a handsome |

| | |
|-----------|---|
| Translit | Yā 'Ayyuhā An-Nabīyu Qul Li'zawājika 'In Kuntunna Turidna Al-Ḥayā Ata Ad-Dunyā Wa Zīnatahā Fata`ālayna 'Umatti`kunna Wa 'Usarriḥkunna Sarāḥāan Jamīlāan |
| AhmedAli | اے نبی اپنی بیویوں سے کہہ دو اگر تمہیں دنیا کی زندگی اور اس کی آرائش منظور ہے تو آؤ میں تمہیں کچھ دے دلا کر اچھی طرح سے رخصت کر دوں |
| Jalandhry | اے پیغمبر اپنی بیویوں سے کہہ دو کہ اگر تم دنیا کی زندگی اور اس کی زینت و آرائش کی خواستگار ہو تو آؤ میں تمہیں کچھ مال دوں اور اچھی طرح سے رخصت کر دوں |
| YusufAli | O Prophet! say to thy Consorts: "If it be that ye desire the life of this world, and its glitter— then come! I will provide for your enjoyment and set you free in a handsome manner." |
| M.Khan | O Prophet (Muhammad SAW)! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). |
| Pickthal | O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release. |
| Shakir | O Prophet! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing |

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا

﴿29﴾

| | | | | | |
|--------------|------------|--------------------|-----------------|--------------------|------------|
| Desire | تُرِيدُونَ | You | كُنْتُمْ | And if | وَإِنْ |
| And the Home | وَالدَّارَ | And His Messenger | وَرَسُولَهُ | Allah | اللَّهُ |
| Allah | اللَّهُ | Then verily | فَإِنَّ | (of) the Hereafter | الْآخِرَةَ |
| Amongst you | مِنْكُمْ | For the good-doers | لِلْمُحْسِنَاتِ | Has prepared | أَعَدَّ |
| | | An enormous | عَظِيمًا | Reward | أَجْرًا |

| | |
|-----------|--|
| Translit | Wa 'In Kuntunna Turidna Allāha Wa Rasūlahu Wa Ad-Dāra Al-'Ākhirata Fa'inna Allāha 'A`adda Lilmuhsinatī Minkunna 'Ajrāan `Aẓīmāan |
| AhmedAli | اور اگر تم اللہ اور اس کے رسول اور آخرت کو چاہتی ہو تو اللہ نے تم میں سے نیک بخواتین کے لیے بڑا اجر تیار کیا ہے |
| Jalandhry | اور اگر تم خدا اور اس کے پیغمبر اور عاقبت کے گھر (یعنی بہشت) کی طلبگار ہو تو تم میں جو نیکوکاری کرنے والی ہیں ان کے لئے خدا نے اجر عظیم تیار کر رکھا ہے |
| YusufAli | But if ye seek Allah and His Messenger, and the Home of the Hereafter verily Allah has prepared for the well-doers amongst you a great reward. |
| M.Khan | But if you desire Allāh and His Messenger, and the home of the Hereafter, then verily, Allāh has prepared for Al-Muhsinat (good-doers) amongst you an enormous reward. |
| Pickthal | But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward. |
| Shakir | And if you desire Allah and His Messenger and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward. |

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۖ وَكَانَ ذَلِكَ عَلَى

اللَّهِ يَسِيرًا ﴿30﴾

| | | | | | |
|----------------------------|-------------|------------------|--------------|-------------|-------------|
| Whoever | مَنْ | (of) the Prophet | النَّبِيِّ | O wives | يَا نِسَاءَ |
| Illegal sexual intercourse | بِفَاحِشَةٍ | Of you | مِنْكُمْ | Commits | يَأْتِ |
| For her | لَهَا | Will be doubled | يُضَاعَفْ | Open | مُبَيِّنَةٍ |
| And is | وَكَانَ | (twice) | ضِعْفَيْنِ ۖ | The torment | الْعَذَابُ |
| Allah | اللَّهُ | For | عَلَى | That | ذَلِكَ |
| | | | | (is) easy | يَسِيرًا |

| | |
|----------|--|
| Translit | Yā Nisā'a An-Nabīyi Man Ya'ti Minkunna Bifāhishatin Mubayyinatin Yudā'af Lahā Al-'Adhābu Dī'fayni Wa Kāna Dhālika `Alā Allāhi Yasīrāan |
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Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

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|-----------|--|
| AhmedAli | اے نبی کی بیویو تم میں سے جو کوئی کھلی ہوئی بدکاری کرے تو اسے دگنا عذاب دیا جائے گا اور یہ اللہ پر آسان ہے |
| Jalandhry | اے پیغمبر کی بیویو تم میں سے جو کوئی صریح ناشائستہ (الفناظ کہہ کر رسول اللہ کو ایذا دینے کی) حرکت کرے گی۔ اس کو دوئی سزا دی جائے گی۔ اور یہ (بات) خدا کو آسان ہے |
| YusufAli | O Consorts of the Prophet! if any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah. |
| M.Khan | O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allāh. |
| Pickthal | O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah. |
| Shakir | O wives of the prophet! whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this IS easy to Allah. |

﴿ وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴾

﴿31﴾

| | | | | | |
|------------|------------|----------------------|---------------|----------------------|-------------|
| Of you | مِنْكُنَّ | Is obedient | يَقْنُتْ | And whoever | وَمَنْ |
| And does | وَتَعْمَلْ | And His Messenger | وَرَسُولِهِ | To Allah | لِلَّهِ |
| Her reward | أَجْرَهَا | We shall give her | نُؤْتِهَا | Righteous good deeds | صَالِحًا |
| For her | لَهَا | And We have prepared | وَأَعْتَدْنَا | Twice | مَرَّتَيْنِ |
| | | A noble | كَرِيمًا | Provision | رِزْقًا |

| | |
|-----------|---|
| Translit | Wa Man Yaqnut Minkunna Lillāhi Wa Rasūlihi Wa Ta`mal Ṣāliḥāan Nu`utihā 'Ajarahā Marratayni Wa 'A`tadnā Lahā Rizqāan Karīmāan |
| AhmedAli | اور جو تم میں سے اللہ اور اس کے رسول کی فرمانبرداری کرے گی اور نیک کام کرے گی تو ہم اسے اس کا دہرا اجر دیں گے اور ہم نے اس کے لیے عزت کا رزق بھی تیار کر رکھا ہے |
| Jalandhry | اور جو تم میں سے خدا اور اس کے رسول کی فرمانبرداری کرے گی اور عمل نیک کرے گی۔ اس کو ہم دو ٹاٹا ثواب دیں گے اور اس کے لئے ہم نے عزت کی روزی تیار کر رکھی ہے |
| YusufAli | But any of you that is devout in the service of Allah and His Messenger, and works righteousness to her shall We grant her reward twice: and We have prepared for her a generous Sustenance. |
| M.Khan | And whosoever of you is obedient to Allāh and His Messenger SAW , and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizqan Karim (a noble provision -Paradise). |
| Pickthal | And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her reward twice over, and We have prepared for her a rich provision. |
| Shakir | And whoever of you is obedient to Allah and His Messenger and does good, We will give to her reward doubly, and We have prepared for her an honorable sustenance. |

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنَّ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي
قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿32﴾

| | | | | | |
|--------------------------------------|--------------|------------------|---------------|----------------|-------------|
| You are not | لَسْتُنَّ | (of) the Prophet | النَّبِيِّ | O wives | يَا نِسَاءَ |
| Women | النِّسَاءِ ۚ | (from) | مِنْ | Like any other | كَأَحَدٍ |
| Then not | فَلَا | You fear (Allah) | اتَّقَيْتُنَّ | If | إِنْ |
| Lest, he should be moved with desire | فَيَطْمَعَ | In speech | بِالْقَوْلِ | Be soft | تَخْضَعْنَ |
| His heart | قَلْبِهِ | In | فِي | Who | الَّذِي |
| A word | قَوْلًا | But speak | وَقُلْنَ | (Is) a disease | مَرَضٌ |
| | | | | Good | مَعْرُوفًا |

| | |
|-----------|---|
| Translit | Yā Nisā'a An-Nabīyi Lastunna Ka'ahādin Mina An-Nisā' 'Ini Attaqaytunna Falā Takhḍa'na Bil-Qawli Fayaṭma'a Al-Ladhī Fī Qalbihi Maradun Wa Qulna Qawlāan Ma'rūfāan |
| AhmedAli | اے نبی کی بیویو تم معمول عورتوں کی طرح نہیں ہو اگر تم اللہ سے ڈرتی رہو اور دبی زبان سے بات نہ کہو کیونکہ جس کے دل میں مرض ہے وہ طمع کرے گا اور بات معقول کہو |
| Jalandhry | اے پیغمبر کی بیویو تم اور عورتوں کی طرح نہیں ہو۔ اگر تم پرہیزگار رہنا چاہتی ہو تو کسی (اجنبی شخص سے) نرم نرم باتیں نہ کیا کرو تاکہ وہ شخص جس کے دل میں کسی طرح کا مرض ہے کوئی امید (نہ) پیدا کرے۔ اور ان دستور کے مطابق بات کیا کرو |
| YusufAli | O Consorts of the Prophet! ye are not like any of the (other) women: if ye do fear (Allah), be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just. |
| M.Khan | O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. |
| Pickthal | O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech. |
| Shakir | O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word. |

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ
اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿33﴾

| | | | | | |
|---------------------|--------------|--------------------|-------------|-----------------------------|-----------------|
| Your homes | بُيُوتِكُنَّ | In | فِي | And stay | وَقَرْنَ |
| (like) display | تَبَرُّجَ | Display yourselves | تَبَرَّجْنَ | And do not | وَلَا |
| And offer perfectly | وَأَقِمْنَ | The first (one) | الْأُولَى ۚ | (of) the times of ignorance | الْجَاهِلِيَّةِ |
| Zakah | الزَّكَاةَ | And give | وَآتِينَ | Prayer | الصَّلَاةَ |

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|-------------------|-----------------|---------------------------------|-----------|-----------|-------------|
| And His Messenger | وَرَسُولُهُ ۚ | Allah | اللَّهُ | And obey | وَأَطِيعُوا |
| Allah | اللَّهُ | Wishes | يُرِيدُ | Only | إِنَّمَا |
| Evil deeds | الرَّجْسِ | From you | عَنْكُمْ | To remove | لِيُذْهِبَ |
| And to purify you | وَيُطَهِّرَكُمْ | (of) the house (of the Prophet) | الْبَيْتِ | O Family | أَهْلَ |
| | | | | perfectly | تَطْهِيرًا |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Wa Qarna Fī Buyūtikunna Wa Lā Tabarrajna Tabarrujā Al-Jāhiliyyati Al-'Ulā Wa 'Aqimna Aṣ-Ṣalāata Wa 'Āīna Az-Zakāata Wa 'Aṭī 'na Allāha Wa Rasūlahu 'Innamā Yurīdu Allāhu Liyudh/hiba 'Ankumu Ar-Rijsa 'Ahla Al-Bayti Wa Yuṭahhirakum Taṭhīrāan | | | | |
| AhmedAli | اور اپنے گھروں میں بیٹھی رہو اور گزشتہ زمانہ جاہلیت کی طرح بناؤ سنگھار دکھاتی نہ پھرو اور نماز پڑھو اور زکوٰۃ دو اور اللہ اور اس کے رسول کی فرمانبرداری کرو اللہ یہی چاہتا ہے کہ اے اس گھر والو تم سے ناپاکی دور کرے اور تمہیں خوب پاک کرے | | | | |
| Jalandhry | اور اپنے گھروں میں ٹھہری رہو اور جس طرح (پہلے) جاہلیت (کے دنوں) میں اظہار تجمل کرتی تھیں اس طرح نہایت نہ دکھاؤ۔ اور نماز پڑھتی رہو اور زکوٰۃ دستی رہو اور خدا اور اس کے رسول کی فرمانبرداری کرتی رہو۔ اے (پیغمبر کے) اہل بیت خدا چاہتا ہے کہ تم سے ناپاکی (کا میل کچیل) دور کر دے اور تمہیں بالکل پاک صاف کر دے | | | | |
| YusufAli | And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless. | | | | |
| M.Khan | And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salāt (Iqamāt-as-Salāt), and give Zakāt and obey Allāh and His Messenger. Allāh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification. | | | | |
| Pickthal | And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing. | | | | |
| Shakir | And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. | | | | |

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

| | | | | | |
|----------------|-----------------|-----------------|--------------|----------------|-------------|
| Is recited | يُتْلَىٰ | That which | مَا | And remember | وَاذْكُرْنَ |
| From | مِنْ | Your houses | بُيُوتِكُنَّ | In | فِي |
| And the Wisdom | وَالْحِكْمَةِ ۚ | (of) Allah | اللَّهُ | The Verses | آيَاتِ |
| Is | كَانَ | Allah | اللَّهُ | Verily | إِنَّ |
| | | Well-Acquainted | خَبِيرًا | Most Courteous | لَطِيفًا |

| | | | | | |
|----------|--|--|--|--|--|
| Translit | Wa Adhkurna Mā Yutlá Fī Buyūtikunna Min 'Āyāti Allāhi Wa Al-Ĥikmatī 'Inna Allāha Kāna Laṭīfāan Khabīrāan | | | | |
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|-----------|--|
| AhmedAli | اور تمہارے گھروں میں جو اللہ کی آیتیں اور حکمت کی باتیں پڑھی جاتیں ہیں انہیں یاد رکھو بیشک اللہ رازدان خبردار ہے |
| Jalandhry | اور تمہارے گھروں میں جو خدا کی آیتیں پڑھی جاتی ہیں اور حکمت (کی باتیں سنائی جاتی ہیں) ان کو یاد رکھو۔ بے شک خدا باریک بین اور باخبر ہے |
| YusufAli | And recite what is rehearsed to you in your homes, of the Signs of Allah and His wisdom: for Allah understands the finest mysteries and is well-acquainted (with them). |
| M.Khan | And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the Sunnah). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things. |
| Pickthal | And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware. |
| Shakir | And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware. |

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ
وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿35﴾

| | | | | | |
|--------------------------------------|---------------------|-----------------------------------|---------------------|--------------------------------|------------------|
| And the Muslims (female) | وَالْمُسْلِمَاتِ | The Muslims (male) | الْمُسْلِمِينَ | Verily | إِنَّ |
| And the obedient (males) | وَالْقَانِتِينَ | And the believers (female) | وَالْمُؤْمِنَاتِ | And the belivers (male) | وَالْمُؤْمِنِينَ |
| And those women who are truthful | وَالصَّادِقَاتِ | And those men who are truthful | وَالصَّادِقِينَ | And the obedient (females) | وَالْقَانِتَاتِ |
| And those men who are humble | وَالْخَاشِعِينَ | And those women where are patient | وَالصَّابِرَاتِ | And those men who are patient | وَالصَّابِرِينَ |
| And those women who give charity | وَالْمُتَصَدِّقَاتِ | And those men who give charity | وَالْمُتَصَدِّقِينَ | And those women who are humble | وَالْخَاشِعَاتِ |
| And those men who guard | وَالْحَافِظِينَ | And those women who fast | وَالصَّائِمَاتِ | And those men who fast | وَالصَّائِمِينَ |
| And those men who remember | وَالذَّاكِرِينَ | And those women who guard (it) | وَالْحَافِظَاتِ | Their chastity | فُرُوجَهُمْ |
| And those women who remember (Allah) | وَالذَّاكِرَاتِ | Much | كَثِيرًا | Allah | اللَّهُ |
| For them | لَهُمْ | Allah | اللَّهُ | Has prepared | أَعَدَّ |
| A great | عَظِيمًا | And reward | وَأَجْرًا | Forgiveness | مَغْفِرَةً |

| | |
|----------|--|
| Translit | 'Inna Al-Muslimīna Wa Al-Muslimāti Wa Al-Mu'uminīna Wa Al-Mu'umināti Wa Al-Qānitīna Wa Al-Qānitāti Wa Aṣ-Ṣādiqīna Wa Aṣ-Ṣādiqāti Wa Aṣ-Ṣābirīna Wa Aṣ-Ṣābirāti Wa Al-Khāshī'īna Wa Al-Khāshī'āti Wa Al-Mutaṣaddiqīna Wa Al-Mutaṣaddiqāti Wa Aṣ-Ṣā'imīna Wa Aṣ-Ṣā'imāti Wa Al-Ḥāfiẓīna Furūjahum Wa Al-Ḥāfiẓāti Wa Adh-Dhākīrīna Allāha Kathīrāan Wa Adh-Dhākīrāti 'A`adda Allāhu Lahum Maghfīratān Wa 'Ajrāan 'Aẓīmāan |
| AhmedAli | بیشک اللہ نے مسلمان مردوں اور مسلمان عورتوں اور ایمان دار مردوں اور ایمان دار عورتوں اور فرمانبردار مردوں اور فرمانبردار عورتوں اور پچھے مردوں اور پچھی عورتوں |

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| | اور صبر کرنے والے مردوں اور صبر کرنے والی عورتوں اور عاجزی کرنے والے مردوں اور عاجزی کرنے والی عورتوں اور خیرات کرنے والے مردوں اور خیرات کرنے والی عورتوں اور روزہ دار مردوں اور روزہ دار عورتوں اور پاک دامن مردوں اور پاک دامن عورتوں اور اللہ کو بہت یاد کرنے والے مردوں اور بہت یاد کرنے والی عورتوں کے لیے بخشش اور بڑا اجر تیار کیا ہے |
| Jalandhry | (جو لوگ خدا کے آگے سر اطاعت خم کرنے والے ہیں یعنی) مسلمان مرد اور مسلمان عورتیں اور مومن مرد اور مومن عورتیں اور فرماں بردار مرد اور فرماں بردار عورتیں اور راست باز مرد اور راست باز عورتیں اور صبر کرنے والے مرد اور صبر کرنے والی عورتیں اور فروتنی کرنے والے مرد اور فروتنی کرنے والی عورتیں اور خیرات کرنے والے مرد اور خیرات کرنے والی عورتیں اور روزے رکھنے والے مرد اور روزے رکھنے والی عورتیں اور اپنی شرمگاہوں کی حفاظت کرنے والے مرد اور حفاظت کرنے والی عورتیں اور خدا کو کثرت سے یاد کرنے والے مرد اور کثرت سے یاد کرنے والی عورتیں۔ کچھ شک نہیں کہ ان کے لئے خدا نے بخشش اور اجر عظیم تیار کر رکھا ہے |
| Yusuf Ali | For Muslim men and women— for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise— for them has Allah prepared forgiveness and great reward. |
| M.Khan | Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise). |
| Pickthal | Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward. |
| Shakir | Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward. |

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿36﴾

| | | | | | |
|---------------------|-------------|-------------------|------------|----------|---------|
| For a believing man | لِمُؤْمِنٍ | It is | كَانَ | And not | وَمَا |
| When | إِذَا | A believing woman | مُؤْمِنَةٍ | And not | وَلَا |
| And His Messenger | وَرَسُولُهُ | Allah | اللَّهُ | Decreed | قَضَى |
| There should be | يَكُونَ | That | أَنْ | A matter | أَمْرًا |

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| In | مِنْ | Any option | الْخَيْرَةُ | For them | لَهُمْ |
| Disobeys | يَعْصِي | And whoever | وَمَنْ | Their decision | أَمْرِهِمْ ۖ |
| Indeed | فَقَدْ | And His Messenger | وَرَسُولُهُ | Allah | اللَّهُ |
| clear | مُيَبِّنًا | (into) error | ضَلَالًا | He has strayed | ضَلَّ |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Wa Mā Kāna Limu'uminin Wa Lā Mu'uminatin 'Idhā Qadā Allāhu Wa Rasūluhu 'Amrāan 'AnYakūna Lahumu Al-Khiyaratū Min 'Amrihim Wa Man Ya 'ṣi Allāha Wa Rasūluhu Faqad Ḍalla Ḍalālāan Mubīnāan | | | | |
| AhmedAli | اور کسی مومن مرد اور مومن عورت کو لائق نہیں کہ جب اللہ اور اس کا رسول کسی کام کا حکم دے تو انہیں اپنے کام میں اختیار باقی رہے اور جس نے اللہ اور اس کے رسول کی نافرمانی کی تو وہ صریح گمراہ ہوا | | | | |
| Jalandhry | اور کسی مومن مرد اور مومن عورت کو حق نہیں ہے کہ جب خدا اور اس کا رسول کوئی امر مقرر کر دیں تو وہ اس کام میں اپنا بھی کچھ اختیار سمجھیں۔ اور جو کوئی خدا اور اس کے رسول کی نافرمانی کرے وہ صریح گمراہ ہو گیا | | | | |
| YusufAli | It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if anyone disobeys Allah and His Messenger he is indeed on a clearly wrong Path. | | | | |
| M.Khan | It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in to a plain error. | | | | |
| Pickthal | And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest. | | | | |
| Shakir | And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying. | | | | |

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

| | | | | | |
|----------|----------|--------------|-----------|--------------------------|--------------|
| To him | لِلَّذِي | You said | تَقُولُ | And (remember) when | وَإِذْ |
| On him | عَلَيْهِ | Allah | اللَّهُ | Has bestowed Grace | أَنْعَمَ |
| Keep | أَمْسِكْ | To him | عَلَيْهِ | And you have done favour | وَأَنْعَمْتَ |
| And fear | وَاتَّقِ | Your wife | زَوْجَكَ | To yourself | عَلَيْكَ |
| In | فِي | But you hide | وَتُخْفِي | Allah | اللَّهُ |
| Allah | اللَّهُ | What | مَا | Yourself | نَفْسِكَ |

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| The people | النَّاسَ | And you fear | وَتَخْشَى | Will make (it) manifest | مُبْدِيهِ |
| That | أَنَّ | Had better right | أَحَقُّ | And Allah | وَاللَّهُ |
| Accomplished | قَضَىٰ | So when | فَلَمَّا | You should fear Him | تَخْشَاهُ ۖ |
| (his) desire | وَطَرًا | From her | مِنْهَا | Zaid | زَيْدٌ |
| Not | لَا | So that | لِكِي | We gave her to you in marriage | زَوَّجْنَاكَهَا |
| The believers | الْمُؤْمِنِينَ | On | عَلَىٰ | There may be | يَكُونُ |
| (of) the wives | أَزْوَاجٍ | In (respect) | فِي | Blame | حَرَجٍ |
| They have accomplished | قَضَوْا | When | إِذَا | (of) their adopted sons | أَدْعِيَانِهِمْ |
| And must be | وَكَانَ | (their) desire | وَطَرًا ۚ | From them | مِنْهُمْ |
| fulfilled | مَفْعُولًا | (of) Allah | اللَّهِ | Command | أَمْرٌ |

| | |
|-----------|--|
| Translit | <p>Wa 'Idh Taqūlu Lilladhī 'An`ama Allāhu `Alayhi Wa 'An`ama `Alayhi 'Amsik `Alayka Zawjaka Wa Attaqi Allāha Wa Tukhfi Fī Nafsika Mā Allāhu Mubdīhi Wa Takshā An-Nāsa WaAllāhu 'Aḥaqqu 'An Takshāhu Falammā Qadā Zaydun Minhā Waṭarāan Zawwajnākahā Likay Lā Yakūna `Alā Al-Mu'uminīna Ḥarajun Fī 'Azwāji 'Ad`iyā`ihim 'Idhā Qadaw Minhunna Waṭarāan Wa Kāna 'Amru Allāhi Maḥḥūlāan</p> |
| AhmedAli | <p>اور جب تو نے اس شخص سے کہا جس پر اللہ نے احسان کیا اور تو نے احسان کیا اپنی بیوی کو اپنے پاس رکھ اللہ سے ڈر اور تو اپنے دل میں ایک چیز چھپاتا تھا جسے اللہ ظاہر کرنے والا تھا اور تو لوگوں سے ڈرتا تھا حالانکہ اللہ زیادہ حق رکھتا ہے کہ تو اس سے ڈرے پھر جب زید اس سے حاجت پوری کر چکا تو ہم نے تجھ سے اس کا نکاح کر دیا تاکہ مسلمانوں پر ان کے منہ بولے بیٹوں کی بیویوں کے بارے میں کوئی گناہ نہ ہو جب کہ وہ ان سے حاجت پوری کر لیں اور اللہ کا حکم ہو کر رہنے والا ہے</p> |
| Jalandhry | <p>اور جب تم اس شخص سے جس پر خدا نے احسان کیا اور تم نے بھی احسان کیا (یہ) کہتے تھے کہ اپنی بیوی کو اپنے پاس رکھنے دے اور خدا سے ڈر اور تم اپنے دل میں وہ بات پوشیدہ کرتے تھے جس کو خدا ظاہر کرنے والا تھا اور تم لوگوں سے ڈرتے تھے۔ حالانکہ خدا ہی اس کا زیادہ متحق ہے کہ اس سے ڈرو۔ پھر جب زید نے اس سے (کوئی) حاجت (متعلق) نہ رکھی (یعنی اس کو طلاق دے دی) تو ہم نے تم سے اس کا نکاح کر دیا تاکہ مومنوں کے لئے ان کے منہ بولے بیٹوں کی بیویوں (کے ساتھ نکاح کرنے کے بارے) میں جب وہ ان سے اپنی حاجت (متعلق) نہ رکھیں (یعنی طلاق دے دیں) کچھ تنگی نہ رہے۔ اور خدا کا حکم واقع ہو کر رہنے والا تھا</p> |
| YusufAli | <p>Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them: and Allah's command must be fulfilled.</p> |
| M.Khan | <p>And (remember) when you said to him (Zaid bin Hārithah radhiyallahu`anhu the freed-slave of the Prophet SAW) on whom Allāh has bestowed Grace (by guiding him to Islām) and you (O Muhammad SAW too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allāh." But you did hide in yourself (i.e. what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e., their saying that Muhammad SAW married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him. So when Zaid had</p> |

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| | accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allāh's Command must be fulfilled. |
| Pickthal | And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled. |
| Shakir | And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed. |

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿38﴾

| | | | | | |
|------------------|------------|----------------|-----------|---------------|---------------|
| On | عَلَى | Is | كَانَ | There not | مَا |
| Blame | حَرَجٍ | Any | مِنْ | The Prophet | النَّبِيِّ |
| Allah | اللَّهُ | Has made legal | فَرَضَ | In that which | فِيمَا |
| (of) Allah | اللَّهُ | Way | سُنَّةَ | For him | لَهُ ۚ |
| Have passed away | خَلَوْا | Those who | الَّذِينَ | With | فِي |
| Command | أَمْرُ | And is | وَكَانَ | Before | مِنْ قَبْلُ ۚ |
| determined | مَقْدُورًا | A decree | قَدَرًا | (of) Allah | اللَّهُ |

| | |
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| Translit | Mā Kāna `Alā An-Nabīyi Min Ḥarajin Fīmā Farada Allāhu Lahu Sunnata Allāhi Fī Al-LadhīnaKhalaw Min Qablu Wa Kāna `Amru Allāhi Qadarāan Maqdūrāan |
| AhmedAli | نبی پر اس بات میں کوئی گناہ نہیں ہے جو اللہ نے اس کے لیے مقرر کر دی ہے جیسا کہ اللہ کا پہلے لوگوں میں دستور تھا اور اللہ کا کام اندازے پر مقرر کیا ہوا ہے |
| Jalandhry | پیغمبر پر اس کام میں کچھ تنگی نہیں جو خدا نے ان کے لئے مقرر کر دیا۔ اور جو لوگ پہلے گزر چکے ہیں ان میں بھی خدا کا یہی دستور رہا ہے۔ اور خدا کا حکم ٹھیک چکا ہے |
| YusufAli | There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away, and the command of Allah is a decree determined. |
| M.Khan | There is no blame on the Prophet (SAW) in that which Allāh has made legal for him. That has been Allāh's Way with those who have passed away of (the Prophets of) old. And the Command of Allāh is a decree determined. |
| Pickthal | There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny - |
| Shakir | There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah |

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with respect to those who have gone before; and the command of Allah is a decree that is made absolute:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۖ وَكَفَىٰ بِاللَّهِ حَسِيبًا

﴿39﴾

| | | | | | |
|--------------|------------|-------------------|----------------|---------------|------------|
| The Messages | رِسَالَاتِ | Convey | يُبَلِّغُونَ | Those who | الَّذِينَ |
| And do not | وَلَا | And fear Him | وَيَخْشَوْنَهُ | (of) Allah | اللَّهُ |
| Except | إِلَّا | Anyone | أَحَدًا | Fear | يَخْشَوْنَ |
| Is Allah | بِاللَّهِ | And is sufficient | وَكَفَىٰ | Allah | اللَّهُ ۖ |
| | | | | As a Reckoner | حَسِيبًا |

| | |
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| Translit | <i>Al-Ladhīna Yuballighūna Risālāti Allāhi Wa Yakshawnahu Wa Lā Yakshawna 'Aḥadān 'Illā Allāha Wa Kafā Billāhi Ḥasībān</i> |
| AhmedAli | جو لوگ اللہ کا پیغام پہنچاتے رہے اور اللہ سے ڈرتے رہے اور اللہ کا حساب لینے والا کافی ہے |
| Jalandhry | اور جو خدا کے پیغام (جوں کے توں) پہنچاتے اور اس سے ڈرتے ہیں اور خدا کے سوا کسی سے نہیں ڈرتے تھے۔ اور خدا ہی حساب کرنے کو کافی ہے |
| YusufAli | (It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah: and enough is Allah to call (men) to account. |
| M.Khan | Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And Sufficient is Allāh as a Reckoner. |
| Pickthal | Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account. |
| Shakir | Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account. |

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ

عَلِيمًا ﴿40﴾

| | | | | | |
|-----------------------|-----------------|--------------|-----------|------------|-------------|
| Muhammad | مُحَمَّدٌ | Is | كَانَ | Not | مَا |
| Of | مِنْ | (of) any man | أَحَدٍ | Father | أَبَا |
| (he is) the Messenger | رَسُولٌ | But | وَلَكِنْ | Your men | رِجَالِكُمْ |
| Of the Prophets | النَّبِيِّينَ ۚ | And the Last | وَخَاتَمَ | (of) Allah | اللَّهُ |
| Of every | بِكُلِّ | Allah | اللَّهُ | And is | وَكَانَ |
| | | All-Aware | عَلِيمًا | Thing | شَيْءٍ |

| | |
|----------|---|
| Translit | <i>Mā Kāna Muḥammadun 'Abā 'Aḥadin Min Rijālikum Wa Lakin Rasūla Allāhi Wa Khātama An-Nabīyīna Wa Kāna Allāhu Bikulli Shay'in 'Alīmān</i> |
| AhmedAli | محمد تم میں سے کسی مرد کے باپ نہیں لیکن وہ اللہ کے رسول اور سب نبیوں کے خاتمے پر ہیں اور اللہ ہر بات جانتا ہے |

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| | |
|-----------|--|
| Jalandhry | محمد ﷺ ہمارے مردوں میں سے کسی کے والد نہیں ہیں بلکہ خدا کے پیغمبر اور نبیوں (کی نبوت) کی مہر (یعنی اس کو ختم کر دینے والے) میں اور خدا ہر چیز سے واقف ہے |
| YusufAli | Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things. |
| M.Khan | Muhammad (SAW) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything. |
| Pickthal | Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things. |
| Shakir | Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things. |

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿41﴾

| | | | | | |
|-------------|---------|-------|-----------|-----------|--------------|
| Believe | آمَنُوا | Who | الَّذِينَ | O you | يَا أَيُّهَا |
| Remembrance | ذِكْرًا | Allah | اللَّهُ | Remember | اذْكُرُوا |
| | | | | With much | كَثِيرًا |

| | |
|-----------|--|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Adhkurū Allāha Dhikrāan Kathīrāan |
| AhmedAli | اے ایمان والو! اللہ کو بہت یاد کرو |
| Jalandhry | اے اہل ایمان! خدا کا بہت ذکر کیا کرو |
| YusufAli | O ye who believe! Celebrate the praises of Allah, and do this often; |
| M.Khan | O you who believe! Remember Allâh with much remembrance. |
| Pickthal | O ye who believe! Remember Allah with much remembrance. |
| Shakir | O you who believe! remember Allah, remembering frequently, |

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿42﴾

| | | | | | |
|---------------|------------|---------|----------|-------------------------|-------------|
| And afternoon | وَأَصِيلًا | Morning | بُكْرَةً | And glorify His praises | وَسَبِّحْهُ |
|---------------|------------|---------|----------|-------------------------|-------------|

| | |
|-----------|--|
| Translit | Wa Sabbihūhu Bukratan Wa 'Aṣīlāan |
| AhmedAli | اور اس کی صبح و شام پاکی بیان کرو |
| Jalandhry | اور صبح اور شام اس کی پاکی بیان کرتے رہو |
| YusufAli | And glorify Him morning and evening. |
| M.Khan | And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]. |
| Pickthal | And glorify Him early and late. |
| Shakir | And glorify Him morning and evening. |

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هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

﴿43﴾

| | | | | | |
|---------------------------|------------------|----------------|-----------------|------------|------------|
| Sends blessings | يُصَلِّي | Who | الَّذِي | He (it is) | هُوَ |
| That He may bring you out | لِيُخْرِجَكُم | And His angels | وَمَلَائِكَتُهُ | Unto you | عَلَيْكُمْ |
| Into | إِلَى | Darknesses | الظُّلُمَاتِ | From | مِنَ |
| To the believers | بِالْمُؤْمِنِينَ | And He is | وَكَانَ | Light | النُّورِ ۚ |
| | | | | merciful | رَحِيمًا |

| | |
|-----------|---|
| Translit | Huwa Al-Ladhī Yuṣallī `Alaykum Wa Malā'ikatuḥu Liyukhrijakum Mina Aẓ-Ẓulumāti 'Ilā An-Nūri Wa Kāna Bil-Mu'uminīna Raḥīmāan |
| AhmedAli | وہی ہے جو تم پر رحمت بھیجتا ہے اور اس کے فرشتے بھی تاکہ تمہیں اندھیروں سے روشنی کی طرف نکالے اور وہ ایمان والوں پر نہایت رحم والا ہے |
| Jalandhry | وہی تو ہے جو تم پر رحمت بھیجتا ہے اور اس کے فرشتے بھی تاکہ تم کو اندھیروں سے نکال کر روشنی کی طرف لے جائے۔ اور خدا مومنوں پر مہربان ہے |
| YusufAli | He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers. |
| M.Khan | He it is Who sends Salāt (His blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islāmic Monotheism). And He is Ever Most Merciful to the believers. |
| Pickthal | He it is Who blesseth you, and His angels (bless you), that He may bring you forth from darkness unto light; and He is Merciful to the believers. |
| Shakir | He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers. |

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿44﴾

| | | | | | |
|---------------------|--------------|---------------------|-----------|-----------------|---------------|
| They shall meet Him | يَلْقَوْنَهُ | On the Day | يَوْمَ | Their greetins | تَحِيَّتُهُمْ |
| For them | لَهُمْ | And He has prepared | وَأَعَدَّ | (will be) peace | سَلَامٌ ۚ |
| | | A generous | كَرِيمًا | A reward | أَجْرًا |

| | |
|-----------|---|
| Translit | Taḥīyatuhum Yawma Yalqawnahu Salāmun Wa 'A`adda Lahum 'Ajrāan Karīmāan |
| AhmedAli | جس دن وہ اس سے ملیں گے ان کے لیے سلام کا تحفہ ہوگا اور ان کے لیے عزت کا اجر تیار کر رکھا ہے |
| Jalandhry | جس روز وہ اس سے ملیں گے ان کا تحفہ (خدا کی طرف سے) سلام ہوگا اور اس نے ان کے لئے بڑا ثواب تیار کر رکھا ہے |
| YusufAli | Their salutation on the Day they meet Him will be "peace!": and He has prepared for them a generous Reward. |
| M.Khan | Their greeting on the Day they shall meet Him will be "Salām: Peace (i.e. the angels will say to them: Salāmu 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise). |
| Pickthal | Their salutation on the day when they shall meet Him will be: Peace. And He hath prepared for them a goodly recompense. |
| Shakir | Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honourable |

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reward.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿45﴾

| | | | | | |
|---------------------------|--------------|--------------|------------|---------------|---------------|
| Surely We | إِنَّا | Prophet | النَّبِيُّ | O | يَا أَيُّهَا |
| And a bearer of good news | وَمُبَشِّرًا | As a witness | شَاهِدًا | Have sent you | أَرْسَلْنَاكَ |
| | | | | And a warner | وَنَذِيرًا |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Yā 'Ayyuhā An-Nabīyu 'Innā 'Arsalnāka Shāhidāan Wa Mubashshirāan Wa Nadhīrāan | | | | |
| AhmedAli | اے نبی ہم نے آپ کو بلاشبہ گواہی دینے والا اور خوشخبری دینے والا بنا کر بھیجا ہے | | | | |
| Jalandhry | اے پیغمبر ہم نے تم کو گواہی دینے والا اور خوشخبری سنانے والا بنا کر بھیجا ہے | | | | |
| YusufAli | O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and a Warner— | | | | |
| M.Khan | O Prophet (MuhammadSAW)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, | | | | |
| Pickthal | O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner. | | | | |
| Shakir | O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner, | | | | |

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿46﴾

| | | | | | |
|-----------------|----------|------------|------------|-------------------|------------|
| Allah | اللَّهُ | To | إِلَى | And a caller | وَدَاعِيًا |
| Spreading light | مُنِيرًا | And a lamp | وَسِرَاجًا | By His Permission | بِإِذْنِهِ |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Wa Dā`iāan 'Ilā Allāhi Bi'idhnihi Wa Sirājāan Munīrāan | | | | |
| AhmedAli | اور اللہ کی طرف اس کے علم سے بلانے اور پھراخ روشن بنایا ہے | | | | |
| Jalandhry | اور خدا کی طرف بلانے والا اور پھراخ روشن | | | | |
| YusufAli | And as one who invites to Allah's (Grace) by His leave, and as a Lamp spreading Light. | | | | |
| M.Khan | And as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ān and the Sunnah the legal ways of the Prophet SAW). | | | | |
| Pickthal | And as a summoner unto Allah by His permission, and as a lamp that giveth light. | | | | |
| Shakir | And as one inviting to Allah by His permission, and as a light-giving torch. | | | | |

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿47﴾

| | | | | | |
|-------|---------|---------------|----------------|--------------------------|-----------|
| That | بِأَنَّ | The believers | الْمُؤْمِنِينَ | And give glad tidings to | وَبَشِّرِ |
| Allah | اللَّهُ | From | مِنْ | For them is | لَهُمْ |
| | | A Great | كَبِيرًا | Bounty / Grace | فَضْلًا |

| | | | | | |
|----------|---|--|--|--|--|
| Translit | Wa Bashshiri Al-Mu'uminīna Bi'anna Lahum Mina Allāhi Fadlāan Kabīrāan | | | | |
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|-----------|--|
| AhmedAli | اور ایمان والوں کو خوشخبری دے اس بات کی کہ ان کے لیے اللہ کی طرف سے بہت بڑا فضل ہے |
| Jalandhry | اور مومنوں کو خوشخبری سنا دو کہ ان کے لئے خدا کی طرف سے بڑا فضل ہوگا |
| YusufAli | Then give the glad tidings to the Believers, that they shall have from Allah a very great Bounty. |
| M.Khan | And announce to the believers (in the Oneness of Allāh and in His Messenger Muhammad SAW) the glad tidings, that they will have from Allāh a Great Bounty. |
| Pickthal | And announce unto the believers the good tidings that they will have great bounty from Allah. |
| Shakir | And give to the believers the good news that they shall have a great grace from Allah. |

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٤٨﴾

| | | | | | |
|------------------|---------------|---------------|-----------|--------------------|-------------------|
| The disbelievers | الْكَافِرِينَ | Obey | تُطِعْ | And do not | وَلَا |
| Their harm | أَذَاهُمْ | And disregard | وَدَعْ | And the hypocrites | وَالْمُنَافِقِينَ |
| Allah | اللَّهُ ۚ | In | عَلَى | And put your trust | وَتَوَكَّلْ |
| As a Trustee | وَكِيلًا | Allah | بِاللَّهِ | And is Sufficient | وَكَفَىٰ |

| | |
|-----------|---|
| Translit | Wa Lā Tuṭī `i Al-Kāfirīna Wa Al-Munāfiqīna Wa Da` 'Adhāhum Wa Tawakkal `Alā Allāhi Wa Kafā Billāhi Wa Kīlāan |
| AhmedAli | اور کفار اور منافقین کا کھانا نہ مانیے اور ان کی ایذا رسانی کی پرواہ نہ کیجئے اور اللہ پر بھروسہ کیجئے اور اللہ کا سزا کافی ہے |
| Jalandhry | اور کافروں اور منافقوں کا کھانا نہ ماننا اور نہ ان کے تکلیف دینے پر نظر کرنا اور خدا پر بھروسہ رکھنا۔ اور خدا ہی کا سزا کافی ہے |
| YusufAli | And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy trust in Allah For enough is Allah as a Disposer of affairs. |
| M.Khan | And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allāh, and Sufficient is Allāh as a Wakīl (Trustee, or Disposer of affairs). [Tafsir At-Qurtubi] |
| Pickthal | And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee. |
| Shakir | And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely on Allah; and Allah is sufficient as a Protector. |

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا ۖ فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

| | | | | | |
|-----------------|----------------|---------------------------------------|------------------|----------|--------------|
| Believe | آمَنُوا | You who | الَّذِينَ | O | يَا أَيُّهَا |
| Believing women | الْمُؤْمِنَاتِ | You marry | نَكَحْتُمُ | When | إِذَا |
| Before | مِنْ قَبْلِ | Divorce them | طَلَقْتُمُوهُنَّ | And then | ثُمَّ |
| Not | فَمَا | You have sexual intercourse with them | تَمْسُوهُنَّ | That | أَنْ |
| Of | مِنْ | On them | عَلَيْهِنَّ | You have | لَكُمْ |

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|------------------------|----------------|-----------------------------------|------------------|--------------------------------|----------------|
| So give them a present | فَمَتَّعُوهُمْ | That you count in respect of them | تَعْتَدُونَهَا ۖ | (iddah) divorce waiting period | عِدَّةٍ |
| In a handsome | جَمِيلًا | In a manner | سَرَاحًا | And set them free | وَسَرَّحُوهُمْ |

| | |
|-----------|--|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Nakahtumu Al-Mu'umināti Thumma Taltaqtumūhunna Min Qabli 'An Tamassūhunna Famā Lakum 'Alayhinna Min 'Iddatin Ta'taddūnahā Famatti'ūhunna Wa Sarrihūhunna Sarāhāan Jamīlāan |
| AhmedAli | اے ایمان والو جب تم مومن عورتوں سے نکاح کرو پھر انہیں طلاق دے دو اس سے پہلے کہ تم انہیں چھو تو تمہارے لیے ان پر کوئی عدت نہیں ہے کہ تم ان کی گنتی پوری کرنے لگو سوا انہیں کچھ فائدہ دواور انہیں اچھی طرح سے رخصت کر دو |
| Jalandhry | مومنوا جب تم مومن عورتوں سے نکاح کر کے ان کو ہاتھ لگانے (یعنی ان کے پاس بانے) سے پہلے طلاق دے دو تو تم کو کچھ اختیار نہیں کہ ان سے عدت پوری کراؤ۔ ان کو کچھ فائدہ (یعنی خرچ) دے کر اچھی طرح سے رخصت کر دو |
| YusufAli | O ye who believe! when ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddah have ye to count in respect of them: so give them a present, and release them in a handsome manner. |
| M.Khan | O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce), in a handsome manner. |
| Pickthal | O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely. |
| Shakir | O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth. |

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ۖ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿50﴾

| | | | | | |
|--------------------------|--------------|--------------------------|------------|-------------------|--------------|
| Verily, We | إِنَّا | Prophet | النَّبِيُّ | O | يَا أَيُّهَا |
| Your wives | أَزْوَاجَكَ | To you | لَكَ | Have made lawful | أَحْلَلْنَا |
| Their bridal money | أَجُورَهُنَّ | You have paid | آتَيْتَ | To whom | اللَّاتِي |
| Your right hand | يَمِينُكَ | Possesses | مَلَكَتْ | And those who | وَمَا |
| Allah | اللَّهُ | Has given | أَفَاءَ | From those that | مِمَّا |
| (of) your paternal uncle | عَمَّكَ | And the daughters | وَبَنَاتِ | To you | عَلَيْكَ |
| And the daughters | وَبَنَاتِ | (of) your paternal aunts | عَمَّاتِكَ | And the daughters | وَبَنَاتِ |

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|--------------------------|----------------|-------------------|-----------------|--------------------------|---------------|
| (of) your maternal aunts | خَالَاتِكَ | And the daughters | وَبَنَاتِ | (of) your maternal uncle | خَالِكَ |
| With you | مَعَكَ | Migrated | هَاجِرْنَ | Who | الَّتِي |
| If | إِنْ | Believing | مُؤْمِنَةً | And a woman | وَأَمْرًا |
| To the Prophet | لِلنَّبِيِّ | Herself | نَفْسَهَا | She offers | وَهَبَتْ |
| The Prophet | النَّبِيُّ | Wishes | أَرَادَ | If | إِنْ |
| A privilege | خَالِصَةً | Marry her | يَسْتَنْكِحَهَا | To | أَنْ |
| The believers | الْمُؤْمِنِينَ | Other than | مِنْ دُونِ | For you | لَكَ |
| What | مَا | We know | عَلِمْنَا | Indeed | قَدْ |
| About | فِي | Upon them | عَلَيْهِمْ | We have enjoined | فَرَضْنَا |
| Possess | مَلَكَتْ | And those whom | وَمَا | Their wives | أَزْوَاجِهِمْ |
| There should be | يَكُونُ | In order that not | لِكَيْلَا | Their right hands | أَيْمَانُهُمْ |
| And is | وَكَانَ | A difficulty | حَرَجٌ | On you | عَلَيْكَ |
| Most Merciful | رَحِيمًا | Oft-Forgiving | غَفُورًا | Allah | اللَّهُ |

| | |
|-----------|---|
| Translit | Yā 'Ayyuhā An-Nabīyū 'Innā 'Ahlalnā Laka 'Azwājaka Al-Lātī 'Ātayta 'Ujūrahunna Wa Mā Malakat Yamīnuka Mimmā 'Afā'a Allāhu 'Alayka Wa Banātī 'Ammika Wa Banātī 'Ammātika Wa Banātī Khālīka Wa Banātī Khālātika Al-Lātī Hājarna Ma' aka Wa Amra'atan Mu'uminatan 'In Wahabat Nafsahā Lilnabīyī 'In 'Arāda An-Nabīyū 'An Yastankihahā Khālīṣatan Laka MinDūni Al-Mu'uminīna Qad 'Alimnā Mā Faradnā 'Alayhim Fī 'Azwājihim Wa Mā Malakat 'Aymānuhum Likaylā Yakūna 'Alayka Ĥarajun Wa Kāna Allāhu Ghafūrāan Raḥīmāan |
| AhmedAli | اے نبی ہم نے آپ کے لیے آپ کی بیویاں حلال کر دیں جن کے آپ مہر ادا کر چکے ہیں اور وہ عورتیں جو تمہاری ملکوں میں جو اللہ نے آپ کو غنیمت میں دلوادی ہیں اور آپ کے چچا کی بیٹیاں اور آپ کی پھوپھیوں کی بیٹیاں اور آپ کے ماموں کی بیٹیاں اور آپ کے خالوں کی بیٹیاں جنہوں نے آپ کے ساتھ ہجرت کی اور اس مسلمان عورت کو بھی جو بلا عوض اپنے کو پیغمبر کو دے دے بشرطیکہ پیغمبر اس کو نکاح میں لانا چاہے یہ خالص آپ کے لیے ہے نہ اور مسلمانوں کے لیے ہیں معلوم ہے جو کچھ ہم نے مسلمانوں پر ان کی بیویوں اور لونڈیوں کے بارے میں مقرر کیا ہے تاکہ آپ پر کوئی دقت نہ رہے اور اللہ معاف کرنے والا مہربان ہے |
| Jalandhry | اے پیغمبر ہم نے تمہارے لئے تمہاری بیویاں جن کو تم نے ان کے مہر دے دیئے ہیں حلال کر دی ہیں اور تمہاری لونڈیاں جو خدا نے تم کو (کفار سے بطور مال غنیمت) دلوائی ہیں اور تمہارے چچا کی بیٹیاں اور تمہاری پھوپھیوں کی بیٹیاں اور تمہارے ماموں کی بیٹیاں اور تمہاری خالوں کی بیٹیاں جو تمہارے ساتھ وطن چھوڑ کر آئی ہیں (سب حلال ہیں) اور کوئی مومن عورت اگر اپنے تئیں پیغمبر کو بخش دے (یعنی مہر لینے کے بغیر نکاح میں آنا چاہے) بشرطیکہ پیغمبر بھی ان سے نکاح کرنا چاہیں (وہ بھی حلال ہے لیکن) یہ اجازت (اے محمد ﷺ) خاص تم ہی کو ہے سب مسلمانوں کو نہیں۔ ہم نے ان کی بیویوں اور لونڈیوں کے بارے میں جو (مہر واجب الادا) مقرر کر دیا ہے ہم کو معلوم ہے (یہ) اس لئے (کیا گیا ہے) کہ تم پر کسی طرح کی تنگی نہ رہے۔ اور خدا بخشنے والا مہربان ہے |
| YusufAli | O prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal |

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| | uncles and aunts and daughters of thy maternal uncles and aunts, who migrated (from Makkah) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her— this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess in order that there should be no difficulty for Thee. And Allah is Oft-Forgiving, Most Merciful. |
| M.Khan | O Prophet (Muhammad SAW)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allâh has given to you, and the daughters of your 'Ammat (paternal uncles) and the daughters of your 'Amm (paternal aunts) and the daughters of your Khâlat (maternal uncles) and the daughters of your Khâl (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful. |
| Pickthal | O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is ever Forgiving, Merciful. |
| Shakir | O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her-- specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful. |

﴿٥١﴾ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ۖ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَلِكَ أَذْنَىٰ أَنْ تَقْرَءَ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ ۚ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۚ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

| | | | | | |
|--------------------|------------|---------------------|---------------|------------------|--------------|
| You will | تَشَاءُ | Whom | مَنْ | You can postpone | تُرْجِي |
| To you | إِلَيْكَ | And you may receive | وَتُؤْوِي | Of them | مِنْهُنَّ |
| And whomsoever | وَمَنْ | You will | تَشَاءُ ۖ ۖ | Whom | مَنْ |
| You have set aside | عَزَلْتَ | Of those whom | مِمَّنْ | You desire | ابْتَغَيْتَ |
| On you | عَلَيْكَ ۚ | Sin | جُنَاحَ | It is no | فَلَا |
| That | أَنْ | Better | أَذْنَىٰ | That is | ذَلِكَ |
| And not | وَلَا | (their eyes) | أَعْيُنُهُنَّ | May be cooled | تَقْرَءَ |
| With what | بِمَا | And may be pleased | وَيَرْضَيْنَ | They grieve | يَحْزَنَ |
| And Allah | وَاللَّهُ | All of them | كُلَّهُنَّ ۚ | You give them | آتَيْتَهُنَّ |

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| In | في | What is | مَا | Knows | يَعْلَمُ |
|-------|---------|-----------------|----------|-------------|---------------|
| Allah | اللَّهُ | And is Ever | وَكَانَ | Your heart | قُلُوبِكُمْ ۖ |
| | | Most Forbearing | حَلِيمًا | All-Knowing | عَلِيمًا |

| | |
|-----------|---|
| Translit | <i>Turjī Man Tashā'u Minhunna Wa Tu'uwī 'Ilayka Man Tashā'u Wa Mani Abtaghayta Mimman `Azalta Falā Junāha `Alayka Dhālika 'Adnā 'An Taqarra 'A`yunuhunna Wa Lā Yahzanna Wa Yarḍayna Bimā `Ātaytahunna Kulluhunna Wa Allāhu Ya`lamu Mā Fī Qulūbikum Wa KānaAllāhu `Alīmāan Ḥalīmāan</i> |
| AhmedAli | آپ ان میں سے جے پائیں چھوڑ دیں اور جے پائیں اپنے پاس جگہ دیں اور ان میں سے جے آپ پائیں جنہیں آپ نے علیحدہ کر دیا تھا تو آپ پر کوئی گناہ نہیں یہ اس سے زیادہ قریب ہے کہ ان کی آنکھیں ٹھنڈی ہوں اور غمزدہ نہ ہو اور ان سب کو جو آپ دیں اس پر راضی ہوں اور جو کچھ تمہارے دلوں میں ہے اللہ جانتا ہے اور اللہ جاننے والا بردبار ہے |
| Jalandhry | (اور تم کو یہ بھی اختیار ہے کہ) جس بیوی کو چاہو علیحدہ رکھو اور جے چاہو اپنے پاس رکھو۔ اور جس کو تم نے علیحدہ کر دیا ہو اگر اس کو پھر اپنے پاس طلب کر لو تو تم پر کچھ گناہ نہیں۔ یہ (اجازت) اس لئے ہے کہ ان کی آنکھیں ٹھنڈی رہیں اور وہ غمناک نہ ہوں اور جو کچھ تم ان کو دو۔ اسے لے کر سب خوش رہیں۔ اور جو کچھ تمہارے دلوں میں ہے خدا اسے جانتا ہے۔ اور خدا جاننے والا اور بردبار ہے |
| YusufAli | Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of the eyes, the prevention of their grief, and their satisfaction--that of all of them--with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing Most Forbearing. |
| M.Khan | You (O Muhammad SAW) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing. |
| Pickthal | Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement. |
| Shakir | You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing. |

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۖ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾

| | | | | | |
|-------------|---------|--------------|-------------|------------------|------------|
| For you | لَكَ | Lawful | يَحِلُّ | It is not | لَا |
| And nor | وَلَا | After this | مِنْ بَعْدُ | (to marry) women | النِّسَاءُ |
| Them | بِهِنَّ | Change | تَبَدَّلَ | To | أَنْ |
| Even though | وَلَوْ | Other wives | أَزْوَاجٍ | For | مِنْ |
| Except | إِلَّا | Their beauty | حُسْنُهُنَّ | Attracts you | أَعْجَبَكَ |

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| | | | | | |
|-----------------|-------------|----------|----------|-------------|---------|
| Your right hand | يَمِينُكَ ۖ | Possessa | مَلَكَتْ | Those who | مَا |
| Over | عَلَىٰ | Allah | اللَّهُ | And is Ever | وَكَانَ |
| A watcher | رَقِيبًا | Things | شَيْءٍ | All | كُلِّ |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Lā Yaḥillu Laka An-Nisā' Min Ba`du Wa Lā 'An Tabaddala Bihinna Min 'Azwājīn Wa Law 'A`jabaka Ḥusnuhunna 'Illā Mā Malakat Yamīnuka Wa Kāna Allāhu `Alā Kulli Shay'inRaḳībāan | | | | |
| AhmedAli | اس کے بعد آپ کے لیے عورتیں حلال نہیں اور نہ یہ کہ آپ ان سے اور عورتیں تبدیل کریں اگرچہ آپ کو ان کا حق پسند آئے مگر جو آپ کی ملکوتہ ہوں اور اللہ ہر ایک چیز پر نگران ہے | | | | |
| Jalandhry | (اے پیغمبر) ان کے سوا اور عورتیں تم کو جائز نہیں اور نہ یہ کہ ان بیویوں کو چھوڑ کر اور بیویاں کرو خواہ ان کا حق تم کو (کیسا ہی) اچھا لگے مگر وہ جو تمہارے ہاتھ کا مال ہے (یعنی لونڈیوں کے بارے میں تم کو اختیار ہے) اور خدا ہر چیز پر نگاہ رکھتا ہے | | | | |
| YusufAli | It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): and Allah doth watch over all things. | | | | |
| M.Khan | It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allāh is Ever a Watcher over all things. | | | | |
| Pickthal | It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things. | | | | |
| Shakir | It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things. | | | | |

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۚ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

| | | | | | |
|------------|---------|----------------|-------------|---------------------|--------------|
| Believe | آمَنُوا | You who | الَّذِينَ | O | يَا أَيُّهَا |
| The houses | بُيُوتَ | Enter | تَدْخُلُوا | Not | لَا |
| When | أَنْ | Except | إِلَّا | Of the Prophet | النَّبِيِّ |
| For | إِلَىٰ | To you | لَكُمْ | Permission is given | يُؤْذَنَ |
| to wait | نَظِيرٍ | (and then) not | غَيْرِ | A meal | طَعَامٍ |
| When | إِذَا | But | وَلَكِنْ | For its preparation | إِنَّهُ |
| And when | فَإِذَا | (then) enter | فَادْخُلُوا | You are invited | دُعِيتُمْ |

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Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

| | | | | | |
|-------------------|----------------|------------------|---------------|--------------------------|------------------|
| And not (without) | وَلَا | (then) disperse | فَانْتَشِرُوا | You have taken your meal | طَعِمْتُمْ |
| Verily | إِنَّ | For a talk | لِحَدِيثٍ ۖ | Sitting (to enjoy) | مُسْتَأْنِسِينَ |
| Annoying | يُؤْذِي | (is) | كَانَ | Such (behaviour) | ذُلِّكُمْ |
| Of (asking) you | مِنْكُمْ ۖ | And he is shy | فَيَسْتَحْيِي | The Prophet | النَّبِيِّ |
| Is shy | يَسْتَحْيِي | Not | لَا | But Allah | وَاللَّهُ |
| And when | وَإِذَا | The truth | الْحَقُّ ۖ | Of | مِنْ |
| (Then) ask them | فَاسْأَلُوهُمْ | For anything | مَتَاعًا | You ask them (his wives) | سَأَلْتُمُوهُنَّ |
| Screen | حِجَابٍ ۖ | Behind | وَرَاءِ | From | مِنْ |
| For your hearts | لِقُلُوبِكُمْ | (is) purer | أَطْهَرُ | That | ذُلِّكُمْ |
| It is | كَانَ | And not | وَمَا | And their hearts | وَقُلُوبُهُنَّ ۖ |
| Annoy | تُؤْذُوا | To | أَنْ | (proper) for you | لَكُمْ |
| Nor | وَلَا | (of) Allah | اللَّهُ | Messenger | رَسُولَ |
| His wives | أَزْوَاجَهُ | You should marry | تَنْكِحُوا | That | أَنْ |
| Verily | إِنَّ | Ever | أَبَدًا ۖ | After him | مِنْ بَعْدِهِ |
| With | عِنْدَ | Shall be | كَانَ | That | ذُلِّكُمْ |
| | | En enormity | عَظِيمًا | Allah | اللَّهُ |

| | |
|-----------|---|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tadkhulū Buyūta An-Nabīyi 'Illā 'An Yu'udhana Lakum 'Ilā Ṭa'āmin Ghayra Nāzirīna 'Ināhu Wa Lakin 'Idhā Du'itum Fādkhulū Fa'idhā Ṭa'imtum Fāntashirū Wa Lā Musta'nisīna Lihādīthin 'Inna Dhālikum Kāna Yu'udhī An-Nabīya Fayastahyi Minkum Wa Allāhu Lā Yastahyi Mīna Al-Ḥaqqi Wa 'Idhā Sa'altumūhunna Matā'ān Fās'alūhunna Min Warā'i Hījābin Dhālikum 'Aṭharu Liqulūbikum Wa Qulūbihinna Wa Mā Kāna Lakum 'An Tu'udhū Rasūla Allāhi Wa Lā 'An Tankihū 'Azwājahu Min Ba'dihī 'Abadāan 'Inna Dhālikum Kāna 'Inda Allāhi 'Aẓīmāan |
| AhmedAli | اے ایمان والو نبی کے گھروں میں داخل نہ ہو مگر اس وقت کہ تمہیں کھانے کے لئے اجازت دی جائے نہ اس کی تیاری کا انتظام کرتے ہوئے لیکن جب تمہیں بلایا جائے تب داخل ہو پھر جب تم کھا چکو تو اٹھ کر چلے جاؤ اور باتوں کے لیے ہم کر نہ بیٹھو کیوں کہ اس سے نبی کو تکلیف پہنچتی ہے اور وہ تم سے شرم کرتا ہے اور حق بات کہنے سے اللہ شرم نہیں کرتا اور جب نبی کی بیویوں سے کوئی چیز مانگو تو پردہ کے باہر سے مانگا کرو اس میں تمہارے اور ان کے دلوں کے لیے بہت پاکیزگی ہے اور تمہارے لیے جائز نہیں کہ تم رسول اللہ کو ایذا دو اور نہ یہ کہ تم اپ کی بیویوں سے آپ کے بعد کبھی بھی نکاح کرو بے شک یہ اللہ کے نزدیک بڑا گناہ ہے |
| Jalandhry | مومنو پیغمبر کے گھروں میں نہ جایا کرو مگر اس صورت میں کہ تم کو کھانے کے لئے اجازت دی جائے اور اس کے پچنے کا انتظار بھی نہ کرنا پڑے۔ لیکن جب تمہاری دعوت کی جائے تو جاؤ اور جب کھانا کھا چکو تو چل دو اور باتوں میں جی لگا کر نہ بیٹھو۔ یہ بات پیغمبر کو ایذا دیتی ہے۔ اور وہ تم سے شرم کرتے ہیں (اور کہتے نہیں ہیں) لیکن خدا سچی بات کے کہنے سے شرم نہیں کرتا۔ اور جب پیغمبروں کی بیویوں سے کوئی سامان مانگو تو پردے کے باہر مانگو۔ یہ تمہارے اور ان کے دونوں کے دلوں کے لئے بہت پاکیزگی کی بات ہے۔ اور تم کو یہ شایان نہیں کہ پیغمبر خدا کو تکلیف دو اور نہ یہ کہ ان کی بیویوں سے کبھی ان کے بعد نکاح |

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| | کرو۔ بے شک یہ خدا کے نزدیک بڑا (گناہ کا کام) ہے |
| YusufAli | O ye who believe! enter not the Prophet's houses— until leave is given— you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. |
| M.Khan | O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allâh that shall be an enormity |
| Pickthal | O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity. |
| Shakir | O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-- but when you are invited, enter, and when you have taken the food, then disperse-- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Messenger of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah. |

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿54﴾

| | | | | | |
|----------|---------|------------|-----------|---------|---------|
| Anything | شَيْئًا | You reveal | تُبْدُوا | Whether | إِنْ |
| Verily | فَإِنَّ | Conceal it | تُخْفُوهُ | Or | أَوْ |
| Of every | بِكُلِّ | Is | كَانَ | Allah | اللَّهُ |
| | | All-Knower | عَلِيمًا | Thing | شَيْءٍ |

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| Translit | 'In Tubdū Shay'āan 'Aw Tukhfūhu Fa'inna Allāha Kāna Bikulli Shay'in `Alīmāan |
| AhmedAli | اگر تم کوئی بات ظاہر کرو یا اسے چھپاؤ تو بے شک اللہ ہر چیز کو جاننے والا ہے |
| Jalandhry | اگر تم کسی چیز کو ظاہر کرو یا اس کو مخفی رکھو تو (یاد رکھو کہ) خدا ہر چیز سے باخبر ہے |
| YusufAli | Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things. |
| M.Khan | Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything. |
| Pickthal | Whether ye divulge a thing or keep it hidden, lo! Allah is ever Knower of all things. |
| Shakir | If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things. |

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لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۚ وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿55﴾

| | | | | | |
|---------------------|------------------|---------------|--------------|------------|----------------|
| On them | عَلَيْهِنَّ | Sin | جُنَاحَ | (it is) no | لَا |
| Nor | وَلَا | Their fathers | آبَائِهِنَّ | In | فِي |
| (of) their brothers | إِخْوَانِهِنَّ | Nor | وَلَا | Their sons | أَبْنَائِهِنَّ |
| (of) their sisters | إِخْوَانِهِنَّ | The sons | أَبْنَاءَ | Nor | وَلَا |
| Nor | وَلَا | Their women | نِسَائِهِنَّ | Nor | وَلَا |
| Their right hands | أَيْمَانُهُنَّ ۚ | Possessed | مَلَكَتْ | What | مَا |
| Verily | إِنَّ | Allah | اللَّهُ ۚ | And fear | وَاتَّقِينَ |
| Over | عَلَى | Is | كَانَ | Allah | اللَّهُ |
| A witness | شَهِيدًا | Thing | شَيْءٍ | Every | كُلِّ |

| | |
|-----------|---|
| Translit | Lā Junāḥa `Alayhinna Fī `Ābā`ihinna Wa Lā `Abnā`ihinna Wa Lā `Tkhwānihinna Wa Lā `Abnā`i`Tkhwānihinna Wa Lā `Abnā`i `Akhawātihiinna Wa Lā Nisā`ihinna Wa Lā Mā Malakat `Aymānuhunna Wa Attaqīna Allāha `Inna Allāha Kāna `Alā Kulli Shay`in Shahīdāan |
| AhmedAli | ان پر اپنے باپوں کے سامنے ہونے میں کوئی گناہ نہیں اور نہ اپنے بیٹوں کے اور نہ اپنے بھائیوں کے اور نہ اپنے بھتیجوں کے اور نہ اپنے بھانجوں کے اور نہ اپنی عورتوں کے اور نہ اپنے غلاموں کے اور اللہ سے ڈرتی رہو بے شک ہر چیز اللہ کے سامنے ہے |
| Jalandhry | عورتوں پر اپنے باپوں سے (پردہ نہ کرنے میں) کچھ گناہ نہیں اور نہ اپنے بیٹوں سے اور نہ اپنے بھائیوں سے اور نہ اپنے بھتیجوں سے اور نہ اپنے بھانجوں سے نہ اپنی (قسم کی) عورتوں سے اور نہ لونڈیوں سے۔ اور (اے عورتو) خدا سے ڈرتی رہو۔ بے شک خدا ہر چیز سے واقف ہے |
| YusufAli | There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brothers' sons, or their sisters' sons, or their women or the (slaves) whom their right hands possess. And, (ladies), fear Allah: for Allah is Witness to all things. |
| M.Khan | It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, And coradies keep your duty to Allāh. Verily, Allāh is Ever All-Witness over everything. |
| Pickthal | It is no sin for them (thy wives) (to converse freely) with their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their own women, or their slaves. O women! Keep your duty to Allah. Lo! Allah is ever Witness over all things. |
| Shakir | There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things. |

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

﴿56﴾

| | | | | | |
|----------------|-----------------|-------|---------|--------|-------|
| And His angels | وَمَلَائِكَتُهُ | Allah | اللَّهُ | Verily | إِنَّ |
|----------------|-----------------|-------|---------|--------|-------|

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| | | | | | |
|-----------------|--------------|---------|-----------|---------------------|--------------|
| The Prophet | النَّبِيِّ َ | On | عَلَى | Send blessings | يُصَلُّونَ |
| Believe | آمَنُوا | You who | الَّذِينَ | O | يَا أَيُّهَا |
| And greet (him) | وَسَلِّمُوا | On him | عَلَيْهِ | Send your blessings | صَلُّوا |
| | | | | With greetings | تَسْلِيمًا |

| | |
|-----------|---|
| Translit | 'Inna Allāha Wa Malā'ikatahu Yuṣallūna `Alā An-Nabīyi Yā 'Ayyuhā Al-Ladhīna `Āmanū Ṣallū `Alayhi Wa Sallimū Taslīmāan |
| AhmedAli | بے شک اللہ اور اس کے فرشتے نبی پر درود بھیجتے ہیں اے ایمان والو تم بھی اس پر درود اور سلام بھیجو |
| Jalandhry | خدا اور اس کے فرشتے پیغمبر پر درود بھیجتے ہیں۔ مومنو تم بھی ان پر درود اور سلام بھیجا کرو |
| YusufAli | Allah and His angels, send blessings on the Prophet: O ye that believe! send ye blessings on him and salute him, with all respect. |
| M.Khan | Allāh sends His Salāt (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad SAW) and also His angels (ask Allāh to bless and forgive him). O you who believe! Send your Salāt on (ask Allāh to bless) him (Muhammad SAW), and (you should) greet (salute) him with the Islāmic way of greeting (salutation i.e. As-Salāmu 'Alaikum). |
| Pickthal | Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation. |
| Shakir | Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation. |

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

| | | | | | |
|-----------------|------------|-------------------|-------------|-------------------|--------------|
| Annoy | يُؤْذُونَ | Those who | الَّذِينَ | Verily | إِنَّ |
| Has cursed them | لَعَنَهُمُ | And His Messenger | وَرَسُولُهُ | Allah | اللَّهُ |
| The world | الدُّنْيَا | In | فِي | Allah | اللَّهُ |
| Torment | عَذَابًا | And has prepared | وَأَعَدَّ | And the Hereafter | وَالْآخِرَةِ |
| | | | | A humiliating | مُهِينًا |

| | |
|-----------|--|
| Translit | 'Inna Al-Ladhīna Yu'udhūna Allāha Wa Rasūlahu La`anahumu Allāhu Fī Ad-Dunyā Wa Al-'Ākhirati Wa 'A`adda Lahum `Adhābāan Muhīnāan |
| AhmedAli | جو لوگ اللہ اور اس کے رسول کو ایذا دیتے ہیں ان پر اللہ نے دنیا اور آخرت میں لعنت کی ہے اور ان کے لیے ذلت کا عذاب تیار کر رکھا ہے |
| Jalandhry | جو لوگ خدا اور اس کے پیغمبر کو رنج پہنچاتے ہیں ان پر خدا دنیا اور آخرت میں لعنت کرتا ہے اور ان کے لئے اس نے ذلیل کرنے والا عذاب تیار کر رکھا ہے |
| YusufAli | Those who annoy Allah and His Messenger— Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating Punishment. |
| M.Khan | Verily, those who annoy Allāh and His Messenger (SAW) Allāh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment. |
| Pickthal | Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained. |
| Shakir | Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace. |

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿58﴾

| | | | | | |
|---------------------|----------------|--------------|-----------|-------------------------|------------------|
| The believing (men) | الْمُؤْمِنِينَ | Annoy (harm) | يُؤْذُونَ | And those who | وَالَّذِينَ |
| What | مَا | Without | بَغَيْرِ | And the believing women | وَالْمُؤْمِنَاتِ |
| They bear | احْتَمَلُوا | Then indeed | فَقَدْ | They committed | اِكْتَسَبُوا |
| A plain | مُبِينًا | And sin | وَإِثْمًا | The crime of slander | بُهْتَانًا |

| | |
|-----------|---|
| Translit | Wa Al-Ladhīna Yu'udhūna Al-Mu'uminīna Wa Al-Mu'umināti Bighayri Mā Aktasabū Faqadi Ahtamalū Buhtānāan Wa 'Ithmāan Mubīnāan |
| AhmedAli | اور جو ایمان دار مردوں اور عورتوں کو ناکردہ گناہوں پر ستاتے ہیں سو وہ اپنے سر بہتان اور صریح گناہ لیتے ہیں |
| Jalandhry | اور جو لوگ مومن مردوں اور مومن عورتوں کو ایسے کام (کی تہمت سے) جو انہوں نے نہ کیا ہو ایذا دیں تو انہوں نے بہتان اور صریح گناہ کا بوجھ اپنے سر پر رکھا |
| YusufAli | And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin. |
| M.Khan | And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. |
| Pickthal | And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin. |
| Shakir | And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin. |

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿59﴾

| | | | | | |
|-----------------------|-------------|-------------------------------|-------------------|--------------------|----------------|
| Tell | قُلْ | Prophet | النَّبِيُّ | O | يَا أَيُّهَا |
| And the women (wives) | وَنِسَاءِ | And your daughters | وَبَنَاتِكَ | To your wives | لِأَزْوَاجِكَ |
| Over them | عَلَيْهِنَّ | To draw | يُدْنِينَ | (of) the believers | الْمُؤْمِنِينَ |
| That | ذَٰلِكَ | Their cloaks/veils | جَلَابِيبِهِنَّ ۚ | (of) | مِنْ |
| They should be known | يُعْرَفْنَ | That | أَنْ | (will be) better | أَدْنَىٰ |
| And is | وَكَانَ | They will be annoyed (harmed) | يُؤْذَيْنَ ۚ | So as not | فَلَا |
| Most Merciful | رَحِيمًا | Oft-Forgiving | غَفُورًا | Allah | اللَّهُ |

| | |
|----------|---|
| Translit | Yā 'Ayyuhā An-Nabīyu Qul Li'zwājika Wa Banātika Wa Nisā'i Al-Mu'uminīna Yudnīna `Alayhinna Min Jalābībihinna Dhālika 'Adnā 'An Yu`rafna Falā Yu'udhayna Wa Kāna Allāhu Ghafūrāan Raḥīmāan |
| AhmedAli | اے نبی اپنی بیویوں اور بیٹیوں اور مسلمانوں کی عورتوں سے کہہ دو کہ اپنے مومنوں پر نقاب ڈالا کریں یہ اس سے زیادہ قریب ہے کہ پہچانی جائیں پھر نہ ستائی جائیں اور اللہ بخشنے والا نہایت رحم والا ہے |

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Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

| | |
|-----------|---|
| Jalandhry | اے پیغمبر اپنی بیویوں اور بیٹیوں اور مسلمانوں کی عورتوں سے کہہ دو کہ (باہر نکلا کریں تو) اپنے (مومنوں) پر چادر لٹکا (کر گھونگھٹ نکال) لیا کریں۔ یہ امر ان کے لئے موجب شناخت (وامتیاز) ہوگا تو کوئی ان کو ایذا نہ دے گا۔ اور خدا بخشنے والا مہربان ہے |
| YusufAli | O prophet! tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested: and Allah is Oft-Forgiving, Most Merciful. |
| M.Khan | O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful |
| Pickthal | O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful. |
| Shakir | O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful. |

﴿لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا﴾ ﴿60﴾

| | | | | | |
|---------------------------------|------------------|-----------------|--------------|--|-----------------|
| Cease | يَنْتَهِ | Not | لَمْ | If | لَئِنْ |
| In | فِي | And those whose | وَالَّذِينَ | The hypocrites | الْمُنَافِقُونَ |
| And those who spread false news | وَالْمُرْجِفُونَ | (is) a disease | مَرَضٌ | Their hearts | قُلُوبِهِمْ |
| We shall let you overpower | لَنُغْرِيَنَّكَ | Al-Madinah | الْمَدِينَةِ | In | فِي |
| Not | لَا | Then | ثُمَّ | Them | بِهِمْ |
| But | إِلَّا | In it | فِيهَا | They will be able to stay as your neighbours | يُجَاوِرُونَكَ |
| | | | | A little while | قَلِيلًا |

| | |
|-----------|---|
| Translit | La'in Lam Yantahi Al-Munāfiqūna Wa Al-Ladhīna Fī Qulūbihim Marādun Wa Al-Murjifūna Fī Al-Madīnati Lanughriyannaka Bihim Thumma Lā Yujāwirūnaka Fīhā 'Illā Qalīlāan |
| AhmedAli | اگر منافق اور وہ جن کے دلوں میں مرض ہے اور مدینہ میں غلط خبریں اڑانے والے باز نہ آئیں گے تو آپ کو ہم ان کے پیچھے لگا دیں گے پھر وہ اس شہر میں تیرے پاس نہ ٹھہریں گے |
| Jalandhry | اگر منافق اور وہ لوگ جن کے دلوں میں مرض ہے اور جو مدینے (کے شہر میں) بری بری خبریں اڑایا کرتے ہیں (اپنے کردار) سے باز نہ آئیں گے تو ہم تم کو ان کے پیچھے لگا دیں گے پھر وہاں تمہارے پڑوس میں نہ رہ سکیں گے مگر تھوڑے دن |
| YusufAli | Truly if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: then will they not be able to stay in it as thy neighbours for any length of time: |
| M.Khan | If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al-Madinah, stop not, We shall certainly let you overpower them; then they will not |

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Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

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|----------|--|
| | be able to stay in it as your neighbours but a little while. |
| Pickthal | If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbours in it but a little while. |
| Shakir | If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while; |

مَلْعُونِينَ ۖ أَيَنَّمَا تُقْفُوا أَخَذُوا وَقُتِلُوا تَقْتِيلًا ﴿٦١﴾

| | | | | | |
|-----------------------------|------------|------------|------------|----------------------|----------------|
| They are found | تُقْفُوا | Wherever | أَيَنَّمَا | Accursed (they are) | مَلْعُونِينَ ۖ |
| With (a terrible) slaughter | تَقْتِيلًا | And killed | وَقُتِلُوا | They shall be seized | أَخَذُوا |

| | |
|-----------|---|
| Translit | Mal`ūnīna 'Aynamā Thuqifū 'Ukhidhū Wa Quttilū Taqtīlān |
| AhmedAli | مگر بہت کم لعنت کیے گئے ہیں جہاں کہیں پائیں جائیں گے پکڑے جائیں گے اور قتل کیے جائیں گے |
| Jalandhry | (وہ بھی) پھنکارے ہوئے۔ جہاں پائے گئے پکڑے گئے اور جان سے مار ڈالے گئے |
| YusufAli | They shall have a curse on them: wherever they are found, they shall be seized and slain (without mercy). |
| M.Khan | Accursed, they shall be seized wherever found and killed with a (terrible) slaughter. |
| Pickthal | Accursed, they will be seized wherever found and slain with a (fierce) slaughter. |
| Shakir | Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering. |

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

| | | | | | |
|-------------|---------------|---------------|------------|--------------------|-----------|
| In the case | فِي | (of) Allah | اللَّهِ | (that was) the way | سُنَّةَ |
| Before | مِنْ قَبْلُ ۖ | Passed away | خَلَوْا | (of) those who | الَّذِينَ |
| In the way | لِسُنَّةِ | You will find | تَجِدَ | And never | وَلَنْ |
| | | A change | تَبْدِيلًا | (Of) Allah | اللَّهِ |

| | |
|-----------|--|
| Translit | Sunnata Allāhi Fī Al-Ladhīna Khalaw Min Qablu Wa Lan Tajida Lisunnati Allāhi Tabdīlān |
| AhmedAli | یہی اللہ کا قانون ہے ان لوگوں میں جو اس سے پہلے ہو گزر چکے ہیں اور آپ اللہ کے قانون میں کوئی تبدیلی ہرگز نہ پائیں گے |
| Jalandhry | جو لوگ پہلے گزر چکے ہیں ان کے بارے میں بھی خدا کی یہی عادت رہی ہے۔ اور تم خدا کی عادت میں تغیر و تبدل نہ پاؤ گے |
| YusufAli | (Such was) the practice (approved) of Allah among those who lived aforetime: no change wilt thou find in the practice (approved) of Allah. |
| M.Khan | That was the Way of Allāh in the case of those who passed away of old, and you will not find any change in the Way of Allāh. |
| Pickthal | That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change. |
| Shakir | (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah. |

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

﴿63﴾

| | | | | | |
|-----------|-----------|--------------------|-----------|---------------------|--------------|
| About | عَنِ | People | النَّاسُ | Ask you | يَسْأَلُكَ |
| Only | إِنَّمَا | Say | قُلْ | The Hour | السَّاعَةِ ۖ |
| Allah | اللَّهُ ۖ | (is) with | عِنْدَ | The knowledge of it | عِلْمُهَا |
| It may be | لَعَلَّ | Will make you know | يُدْرِيكَ | And what | وَمَا |
| near | قَرِيبًا | Is | تَكُونُ | The Hour | السَّاعَةَ |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Yas'aluka An-Nāsu `Ani As-Sā`ati Qul 'Innamā `Ilmuḥā `Inda Allāhi Wa Mā Yudrika La`allaAs-Sā`ata Takūnu Qarībān | | | | |
| AhmedAli | آپ سے لوگ قیامت کے متعلق پوچھتے ہیں کہ دوس کا علم تو صرف اللہ ہی کو ہے اور آپ کو کیا خبر کہ شاید قیامت قریب ہی ہو | | | | |
| Jalandhry | لوگ تم سے قیامت کی نسبت دریافت کرتے ہیں (کہ کب آئے گی) کہ دو کہ اس کا علم خدا ہی کو ہے۔ اور تمہیں کیا معلوم ہے شاید قیامت قریب ہی آگئی ہو | | | | |
| YusufAli | Men ask thee concerning the Hour: say "The knowledge thereof is with Allah (alone)": and what will make thee understand? Perchance the Hour is nigh! | | | | |
| M.Khan | People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What do you know? It may be that the Hour is near!" | | | | |
| Pickthal | Men ask thee of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh. | | | | |
| Shakir | Men ask you about the hour; say: The knowledge of it is only with Allah, and what will make you comprehend that the : hour may be nigh. | | | | |

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿64﴾

| | | | | | |
|------------|--------|------------------|-----------|------------------|---------------|
| Has cursed | لَعَنَ | Allah | اللَّهُ | Verily | إِنَّ |
| For them | لَهُمْ | And has prepared | وَأَعَدَّ | The disbelievers | الْكَافِرِينَ |
| | | | | A Flaming Fire | سَعِيرًا |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | 'Inna Allāha La`ana Al-Kāfirīna Wa 'A`adda Lahum Sa`īrān | | | | |
| AhmedAli | بے شک اللہ نے کافروں پر لعنت کی ہے اور ان کے لیے دوزخ تیار کر رکھا ہے | | | | |
| Jalandhry | بے شک خدا نے کافروں پر لعنت کی ہے اور ان کے لئے (جہنم کی) آگ تیار کر رکھی ہے | | | | |
| YusufAli | Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire— | | | | |
| M.Khan | Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). | | | | |
| Pickthal | Lo! Allah hath cursed the disbelievers, and hath prepared for them a flaming fire, | | | | |
| Shakir | Surely Allah has cursed the unbelievers and has prepared for them a burning fire, | | | | |

خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿65﴾

| | | | | | |
|-------------|-----------|----------------|-----------|-----------------|------------|
| Forever | أَبَدًا ۖ | Therein | فِيهَا | They will abide | خَالِدِينَ |
| A protector | وَلِيًّا | They will find | يَجِدُونَ | Neither | لَا |
| | | A helper | نَصِيرًا | Nor | وَلَا |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Khālīdīna Fīhā 'Abadāan Lā Yajīdūna Walīyāan Wa Lā Naṣīrāan | | | | |
| AhmedAli | وہ اس میں ہمیشہ رہیں گے نہ کوئی دوست پائیں گے اور نہ کوئی مددگار | | | | |
| Jalandhry | اس میں ابدالآباد رہیں گے۔ نہ کسی کو دوست پائیں گے اور نہ مددگار | | | | |
| YusufAli | To dwell therein forever: no protector will they find, nor helper. | | | | |
| M.Khan | Wherein they will abide for ever, and they will find neither a Walī (a protector) nor a helper. | | | | |
| Pickthal | Wherein they will abide for ever. They will find (then) no protecting friend nor helper. | | | | |
| Shakir | To abide therein for a long time; they shall not find a protector or a helper. | | | | |

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿66﴾

| | | | | | |
|---------------|-------------|---------------------|------------|---------------------|---------------|
| Their faces | وُجُوهُهُمْ | Will be turned over | تُقَلَّبُ | On the Day (when) | يَوْمَ |
| They will say | يَقُولُونَ | The Fire | النَّارِ | In | فِي |
| Allah | اللَّهُ | Obeded | أَطَعْنَا | O would that we had | يَا لَيْتَنَا |
| | | The Messenger | الرَّسُولَ | And obeyed | وَأَطَعْنَا |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Yawma Tuqallabu Wujūhuhum Fī An-Nāri Yaqūlūna Yā Laytanā 'Aṭa`nā Allāha Wa 'Aṭa`nā Ar-Rasūlā | | | | |
| AhmedAli | جس دن ان کے منہ آگ میں الٹ دیے جائیں گے کہیں گے اے کاش ہم نے اللہ اور رسول کا کہا مانا ہوتا | | | | |
| Jalandhry | جس دن ان کے منہ آگ میں الٹائے جائیں گے کہیں گے اے کاش ہم خدا کی فرمانبرداری کرتے اور رسول (خدا) کا حکم مانتے | | | | |
| YusufAli | The Day that their faces will be turned upside down in the Fire they will say: "Woe to us! would that we had obeyed Allah and obeyed the Messenger!" | | | | |
| M.Khan | On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger (Muhammad SAW)." | | | | |
| Pickthal | On the day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger! | | | | |
| Shakir | On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Messenger! | | | | |

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّنَا السَّبِيلَا ﴿67﴾

| | | | | | |
|--------------------|----------------|------------|------------|-------------------|-----------|
| Verily we | إِنَّا | Our Lord | رَبَّنَا | And they will say | وَقَالُوا |
| And our great ones | وَكُبَرَاءَنَا | Our chiefs | سَادَتَنَا | Obeyed | أَطَعْنَا |

The Holy Quran

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Sura # 33 – 73 Verses - Madinah

سورة الأحزاب

| | | | | | |
|--|--|-----------------|-------------|---------------------------|---------------|
| | | The (right) way | السَّبِيلَا | And they misled us (from) | فَأَضَلُّونَا |
|--|--|-----------------|-------------|---------------------------|---------------|

| | |
|-----------|---|
| Translit | <i>Wa Qālū Rabbanā 'Innā 'Aṭa'nā Sādatanā Wa Kubarā'anā Fa'adallūnā As-Sabīlā</i> |
| AhmedAli | اور کہیں گے اے ہمارے رب ہم نے اپنے سرداروں اور بڑوں کا کہا مانا تو انہوں نے ہمیں گمراہ کیا |
| Jalandhry | اور کہیں گے کہ اے ہمارے پروردگار ہم نے اپنے سرداروں اور بڑے لوگوں کا کہا مانا تو انہوں نے ہم کو رستے سے گمراہ کر دیا |
| YusufAli | And they would say: "Our Lord! we obeyed our chiefs and our great ones and they misled us as to the (right) path. |
| M.Khan | And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. |
| Pickthal | And they say: Our Lord! Lo! we obeyed our princes and great men, and they misled us from the Way. |
| Shakir | And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path; |

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿68﴾

| | | | | | |
|----------------|---------------|-----------|------------|--------------|----------|
| Double | ضِعْفَيْنِ | Give them | آتِهِمْ | Our Lord! | رَبَّنَا |
| And curse them | وَالْعَنْهُمْ | Torment | الْعَذَابِ | (of) | مِنْ |
| | | A mighty | كَبِيرًا | With a curse | لَعْنًا |

| | |
|-----------|---|
| Translit | <i>Rabbanā 'Ātiḥim Ḍi'fayni Mina Al-'Adhābi Wa Al-'Anhum La'nāan Kabīrāan</i> |
| AhmedAli | اے ہمارے رب انہیں دوگنا عذاب دے اور ان پر بڑی لعنت کر |
| Jalandhry | اے ہمارے پروردگار ان کو دوگنا عذاب دے اور ان پر بڑی لعنت کر |
| YusufAli | "Our Lord! Give them double Penalty and curse them with a very great Curse!" |
| M.Khan | Our Lord! Give them double torment and curse them with a mighty curse!" |
| Pickthal | Our Lord! Oh, give them double torment and curse them with a mighty curse. |
| Shakir | O our Lord! give them a double punishment and curse them with a great curse. |

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ

وَجِيهًا ﴿69﴾

| | | | | | |
|-----------------|-------------|---------------|-----------|------------|--------------|
| Believe | آمَنُوا | Who | الَّذِينَ | O you | يَا أَيُّهَا |
| Like those who | كَالَّذِينَ | Be | تَكُونُوا | Not | لَا |
| But cleared him | فَبَرَّاهُ | Moses | مُوسَىٰ | Annoyed | آذَوْا |
| They alleged | قَالُوا ۚ | Of that which | مِمَّا | Allah | اللَّهُ |
| Allah | اللَّهُ | With (to) | عِنْدَ | And was he | وَكَانَ |
| | | | | honourable | وَجِيهًا |

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سورة الأحزاب

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| Translit | <i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Takūnū Kālladhīna 'Ādhaw Mūsā Fabarra'ahu Allāhu Mimmā Qālū Wa Kāna 'Inda Allāhi Wajīhāan</i> |
| AhmedAli | اے ایمان والو تم ان لوگوں جیسے نہ ہو جاؤ جنہوں نے موسیٰ کو ستایا پھر اللہ نے موسیٰ کو ان کی باتوں سے بری کر دیا اور وہ اللہ کے نزدیک بڑی عزت والا تھا |
| Jalandhry | مومنو تم ان لوگوں جیسے نہ ہونا جنہوں نے موسیٰ (کو عیب لگا کر) رنج پہنچایا تو خدا نے ان کو بے عیب ثابت کیا۔ اور وہ خدا کے نزدیک آبرو والے تھے |
| YusufAli | O ye who Believe! be ye not like those who vexed and insulted Moses but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight. |
| M.Khan | O you who believe! Be not like those who annoyed Mūsa (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh |
| Pickthal | O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight. |
| Shakir | O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah. |

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

| | | | | | |
|-----------|-----------|----------|-----------|--------|--------------|
| Believe | آمَنُوا | Who | الَّذِينَ | O you | يَا أَيُّهَا |
| And speak | وَقُولُوا | Allah | اللَّهُ | Fear | اتَّقُوا |
| | | Forth to | سَدِيدًا | A word | قَوْلًا |

| | |
|-----------|--|
| Translit | <i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū Attaqū Allāha Wa Qūlū Qawlāan Sadīdāan</i> |
| AhmedAli | اے ایمان والو! اللہ سے ڈرو اور ٹھیک بات کیا کرو |
| Jalandhry | مومنو خدا سے ڈرا کرو اور بات سیدھی کہا کرو |
| YusufAli | O ye who believe! Fear Allah, and (always) say a word directed to the Right: |
| M.Khan | O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. |
| Pickthal | O ye who believe! Guard your duty to Allah, and speak words straight to the point; |
| Shakir | O you who believe! be careful of (your duty to) Allah and speak the right word, |

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

﴿٧١﴾

| | | | | | |
|------------|---------------|------------|----------|-------------------|-------------|
| Your deeds | أَعْمَالَكُمْ | For you | لَكُمْ | He make sound | يُصْلِحْ |
| Your sins | ذُنُوبَكُمْ ۗ | You | لَكُمْ | And forgive | وَيَغْفِرْ |
| Allah | اللَّهُ | Obeys | يُطِيعِ | And who | وَمَنْ |
| Won | فَازَ | Has indeed | فَقَدْ | And His Messenger | وَرَسُولُهُ |
| | | A great | عَظِيمًا | A victory | فَوْزًا |

| | |
|----------|--|
| Translit | <i>Yuṣliḥ Lakum 'A`mālakum Wa Yaghfir Lakum Dhunūbakum Wa Man Yuṭi`i Allāha Wa Rasūlahu Faqad Fāza</i> |
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|-----------|---|
| | <i>Fawzāan `Aẓīmāan</i> |
| AhmedAli | تاکہ وہ تمہارے اعمال کو درست کرے اور تمہارے گناہ معاف کر دے اور جس نے اللہ اور اس کے رسول کا کتنا مانا سو اس نے بڑی کامیابی حاصل کی |
| Jalandhry | وہ تمہارے اعمال درست کر دے گا اور تمہارے گناہ بخش دے گا۔ اور جو شخص خدا اور اس کے رسول کی فرمانبرداری کرے گا تو بے شک بڑی مراد پائے گا |
| YusufAli | That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, has already attained the highest Achievement. |
| M.Khan | He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). |
| Pickthal | He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory. |
| Shakir | He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Messenger, he indeed achieves a mighty success. |

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ ۚ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

| | | | | | |
|---------------|--------------|---------------------|----------------|-------------------|---------------|
| The trust | الْأَمَانَةَ | We did offer | عَرَضْنَا | Truly | إِنَّا |
| And the earth | وَالْأَرْضِ | The heavens | السَّمَاوَاتِ | To | عَلَى |
| To | أَنْ | But they declined | فَأَبَيْنَ | And the mountains | وَالْجِبَالِ |
| Of it | مِنْهَا | And were afraid | وَأَشْفَقْنَ | Bear it | يَحْمِلْنَهَا |
| Verily he | إِنَّهُ | Man | الْإِنْسَانُ ۚ | But bore it | وَحَمَلَهَا |
| ignorant | جَهُولًا | Unjust (to himself) | ظُلُومًا | Was | كَانَ |

| | |
|-----------|--|
| Translit | <i>'Innā `Araḍnā Al-'Amānata `Alā As-Samāwāti Wa Al-'Arḍi Wa Al-Jibālī Fa'abayna 'AnYahmilnahā Wa 'Ashfaqna Minhā Wa Ḥamalāhā Al-'Insānu 'Innahu Kāna Ḥalūmāan Jahūlāan</i> |
| AhmedAli | ہم نے آسمانوں اور زمین اور پہاڑوں کے سامنے امانت پیش کی پھر انہوں نے اس کے اٹھانے سے انکار کر دیا اور اس سے ڈر گئے اور اسے انسان نے اٹھالیا بے شک وہ بڑا ظالم بڑا نادان تھا |
| Jalandhry | ہم نے (بار) امانت کو آسمانوں اور زمین پر پیش کیا تو انہوں نے اس کے اٹھانے سے انکار کیا اور اس سے ڈر گئے۔ اور انسان نے اس کو اٹھالیا۔ بے شک وہ ظالم اور جاہل تھا |
| YusufAli | We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it, being afraid thereof: but man undertook it— he was indeed unjust and foolish |
| M.Khan | Truly, We did offer Al-`Amānah (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). |
| Pickthal | Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool. |
| Shakir | Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant; |

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿73﴾

| | | | | | |
|--|------------------|---|--------------------|------------------------|-------------------|
| The hypocrites (men) | الْمُنَافِقِينَ | Allah | اللَّهُ | To punish | لِيُعَذِّبَ |
| And those women who associates partners with Allah | وَالْمُشْرِكَاتِ | And those men who associate partners with Allah | وَالْمُشْرِكِينَ | And hypocrites (women) | وَالْمُنَافِقَاتِ |
| On | عَلَى | Allah | اللَّهُ | And will pardon | وَيَتُوبَ |
| And is | وَكَانَ | And the believing women | وَالْمُؤْمِنَاتِ ۚ | The believing men | الْمُؤْمِنِينَ |
| Most Merciful | رَحِيمًا | Oft-Forgiving | غَفُورًا | Allah | اللَّهُ |

| | |
|-----------|--|
| Translit | <i>Liyu`adhdhiba Allāhu Al-Munāfiqīna Wa Al-Munāfiqāti Wa Al-Mushrikīna Wa Al-Mushrikāti Wa Yatūba Allāhu `Alā Al-Mu`uminīna Wa Al-Mu`umināti Wa Kāna Allāhu GhafūrānRaḥīmāan</i> |
| AhmedAli | تاکہ اللہ منافق مردوں اور منافق عورتوں اور مشرک مردوں اور مشرک عورتوں کو عذاب دے اور مومن مردوں اور مومن عورتوں پر مہربانی کرے اور اللہ معاف کرنے والا مہربان ہے |
| Jalandhry | تاکہ خدا منافق مردوں اور منافق عورتوں اور مشرک مردوں اور مشرک عورتوں کو عذاب دے اور خدا مومن مردوں اور مومن عورتوں پر مہربانی کرے۔ اور خدا تو بخشنے والا مہربان ہے |
| YusufAli | (With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful. |
| M.Khan | So that Allāh will punish the hypocrites, men and women, and the men and women who are Al-Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh, and His Messenger Muhammad SAW). And Allāh will pardon (accept the repentance of) the true believers of the Islāmic Monotheism, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful. |
| Pickthal | So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is Forgiving, Merciful. |
| Shakir | So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing women, and Allah is Forgiving, Merciful. |